

# MILKE FOR CHILDREN

OR

A plaine and easie *Method*  
teaching to *read and write* :

*Together with*

Briefe Instructions for all sorts of  
People : especially for Ministers to in-  
forme the Ruder sort in their Parishes,  
for School-Masters that initiate young  
Children in their Schools, and for Ma-  
sters and Mistresses in their Families to  
train up their Children and Servants in  
the Grounds and Principles of *Religion*.

*As also an Appendix of Prayer.*

---

BY

LAMBRIDGE THOMAS D.D. and  
now *Vicar of Pemsey in Suffex.*

---

London, Printed for N. Brooks at the Angel  
in Cornhill, 1654.

~~Edw T 25396.54\*~~

~~Edw T 2656.14~~

1878, Sept. 12.


Mainot fund.

\$3.50



TO  
THE RIGHT  
WORSHIPFULL

The Bailiffe and Jurats of  
Pemssey, with all others both Offi-  
cers and Inhabitants, his loving  
friends and neighbours what-  
soever in that Corporation,  
Grace, Mercy and Peace be multiplied.

 HE dignity of  
this Subject may  
without ambition  
aime at an higher  
Dedication, and  
the Dignity of  
some of your places may well Pa-  
tronize a more learned worke:  
Although the Relation we all  
have to either may wel challenge,  
I no other Patron, and You all e-  
ven this Dedication. In as much

as the poore endeavours it is of a  
Minister of the Gospell of Christ,  
in one of the Parishes within your  
Liberty: the desire of all whose  
welfare, as you have indifferent  
Authority in all the places with-  
in your Liberty, do I next tender  
to those of mine own Parish. Who  
though not all my equall charge  
yet my carefull endeavour, that  
should principally redound to those  
of my own charge, I do not bound,  
but shall be glad if it may goe out  
into a blessing to the good also of  
others, and next to those of my  
owne Parish, to all others within  
this ancient Corporation. When  
this worke though meane in shew.  
(for I studyed therein both brevi-  
ty & plainesse) is but the grounds  
& epitome of many years exercises

among you: when what by sermons  
I have sometimes preached to your  
ears, I now present to your eyes,  
& wish may be imprinted in your  
hearts: that being intended for the  
education of children & servants  
by instruction of Parents & Ma-  
sters may happily teach both, and  
so abandon that hateful ignorance  
that for want of such like instru-  
ctions by Catechisme hath too  
much crept in among us Besides  
that after so many years living a-  
mong you (considering the uncer-  
tainty both o<sup>r</sup> life and living)  
my desire is that this small peece  
thus framed for your use, may re-  
main with you as a testimony of my  
good-will, and well wishes to your  
souls good. And so commending  
you to God, I rest

Yours in all Christian  
Love and Observance  
L. THOMAS.

# To the reverend Clergy of England.

Reverend Fathers and Brethren.



He Day is short, the Labour  
(or worke) much <sup>a</sup>, said an  
old Rabbine, a saying not un-  
like to that (as old and true)  
of the older Phisitian that said  
Art is long, life short, <sup>b</sup>: both which may  
bint our care in this short day and life how to go  
through that much and long work and Art: and  
especially in this both much and long and Art of  
Religion: the Grounds whereof we now onely  
in this small peece propose: in the composing  
whereof, I have (besides oither approved Au-  
thors) consulted also many Catechismes, in  
most of all which (though many both good and  
Orthodox) are meat for stronger folkes, and not  
that I especially hereby aimed at to yeeld, Milk  
for Children. In them many are hard and

intri-

יהוה  
קצר  
והם  
לאכה  
מרכה

(ב ם בל  
βαχς, η  
3 τεχιν  
μανς)

Hip. Aph.

1.

intricate and obscure words and Phrases, as if  
set of purpose to puzzle Divines, and not as I  
desired herein to expresse plainnesse and most  
easie termes to informe the more unlearned.  
However all that I have herein and that you  
have not in others, is little more then the Me-  
thod, and that too not much different from ma-  
ny others: though they some be more copious,  
some more concise, not as I conceive so much  
consonant to the weake capacities of Children  
that must learne, and (somerimes) not of them  
of most abilities that may teach. So as plain-  
nesse and perspicuity even to both may be the  
best mean to help on this my intendement to ad-  
minister this Milk for Children, these instru-  
ctions for the more rude and ignorant. Which  
they more learned may not disdain to peruse, yea  
too for the advantage of them more unlearned  
that depend upon them, as a worke done to their  
hands that might requir their paines of search  
and compoſure, though otherwise never so wise  
and knowing. Not to intrude therefore upon any  
your charges, if what I have here composed for  
the instruction of my owne, may (by Gods blessing)  
become an ease to any of you or usefull to any of  
yours: let it have both courteous and Christian  
entertainment with you: and that by your cha-  
ritable supplying what is defective, and favou-  
rable correcting what may be amisse in it.

Goats hair <sup>a</sup> was useful for the Tabernacle as

a]Exod.

35.5,6,7.

well

well as Gold, Silver, Brasse, blew Purple, Scar-  
let and fine Linnen, and with a willing heart  
given as well accepted: so for the Salvation of  
soules these like meane and familiar grounds of  
Instruction may be as usefull, as more learned and  
more eminent Structures. In as much as those  
Structures may hardly stand, but where first are  
laid these like Grounds. When therefore it be-  
hooves some to lay these grounds, as well as others  
to erect those Structures. In which, when as ser-  
vants to one God, and Labourers in one Vine-  
yard, the Church of God, let us all worke together  
for good, and that by our every wayes careful  
tender of the People of God committed to us. And  
being the worke we have is hard and pressing, let  
us in what we may ease and releeve each other,  
the worke of one be helpfull to the studies of a-  
nother, the both workes and studies of both be  
helpfull to the edification of all. Which is all  
that I hereby aime at, And so rest

The meanest of your Brethren  
and fellow Labourer in the  
Ministry of the Gospel.

L. THOMAS.



# To the courteous and Christian Reader.

**T**Here is no end saith Solomon of <sup>a Eccl. 12.</sup>  
making many Bookes : And of <sup>12.</sup>  
Bookes as of all things else with <sup>b Eccl. 1</sup>  
the same Soloman may we say b,  
ther's no new thing under the Sun : but tran-  
scripts and transcriptions of things be  
sometimes but one and the same purpose.  
Although of these like things and bookes <sup>c Utile est</sup>  
may we say with a Father, that <sup>plures li-</sup>  
it is that many bookes be made by many men in <sup>bros a plu-</sup>  
a different style, though not in a different faith, <sup>ribus fieri,</sup>  
and that the matter of the same very Questions <sup>diverso sty-</sup>  
or disputes, may come unto many, to some thus, <sup>lo, non di-</sup>  
but to some others thus. And that may I say <sup>vers a fide,</sup>  
according to the variety of Capacities <sup>etiam de</sup>  
they are to be proposed to, which as to <sup>questioni-</sup>  
the understanding of them, some must <sup>bns eis-</sup>  
have delivered in plaine and easie terms, <sup>dem, ut ad</sup>  
which others yet may understand in them <sup>plurimos</sup>  
more difficult and obstruse. Besides that, <sup>res ipsa</sup>  
many good bookes there that come not <sup>perveniat,</sup>  
<sup>ad alios sic,</sup>  
<sup>ad alios ve-</sup>  
<sup>ro sic. Aug.</sup>  
to

*To the Reader.*

to the knowledge of every one, and books as for their worth some, so others though perhaps of lesse worth, or not so excellent as those others, yet are little set by, or otherwise esteemed for their Authors, as Sermons, Commentaries, Catechismes, and the like, why many times the labours of most excellent men unknowne are but lightly looked upon, cast by: otherwise though of men lesse eminent, yet for some relation otherwise, as that they are our friends or our Teachers, or the like, are oft more looked into and used. As this of mine, may chance to be, not onely by those of my now present charge, but also by those many in the many other places I have had some relation to, that seeing my name prefixed to it will some perhaps out of love to me renew acquaintance with this remembrances that hereby againe put them in mind of their soules health, the welfare whereof as it was my endeavour among them, so absent it is also still my endeavour both by word and writing in both as still tending that, which is the main end of these instructions, a Milke administred for the sustentation of soules. A Booke that with the Bible may for a time be a sufficient Library, while in their Minority to informe  
Chi l-

*To the Reader.*

Children in the Grounds and Principles of Religion. And if I have not much mistaken the Method I aimed at, though plain it be, yet such it is, that may most happily make way to the better use and understanding of more learned bookes. When in this they have weighed every fundamentall point of Religion, may they the better judg of the superstructures of others more eminent Builders that set forth the beauty of the varied Roof: happily make use and judge of Sermons and Commentaries and what other learned ornaments men of God compose every one according to the measure of grace given him, for the edification of the house of God. The hand that first points at which such eminent peeces must be such like more plaine instructions, and Catechismes. And of such like there are even in the English Tongue many excellent of either kind: yet not so many of either but that still there is place left for men to exercise their endeavours in: that though but varying the Phrase or Method, or the like, keeping still the faith intire, may for their novelty winne Readers, who while but thus conning an old Book new dated, may renew their faith almost perhaps out of date.

To

*To the Reader.*

To write againe even the same things  
d Phi. 3. 1. may be necessary<sup>d</sup>, the same things new  
dressed pleasant. When men of knowledg  
that see both, and therefore out of their  
own fullnesse loath it, let them suffer o-  
thers not so full, by both or either to en-  
crease their knowledg. Let neither grudge  
at the plenty : the more knowing some-  
times may nod, or forget, and may per-  
haps want a wakening or remembrance :  
and for them that know lesse, their owne  
want may prompt to them anywise to  
seek to better their knowiedge : If not,  
they may starve and not be pittied that  
having bread to the full will not eate it.  
When then let the variety of this kind  
cloy none, but every man take where  
and what he will, and leave that he dis-  
likes, may for ought he knowes as much  
like another. They all are put forth to this  
end, to profit all, though it may not be  
they may profit all alike. Let our thanks  
be to God rather then our scorne or en-  
vy to the Authors of them, that, unlesse  
wanting to our selves, thus happily feede  
us with abundance.

What I propose here is out of love and  
desire to win soules to God, with my  
thanks for his goodness that hath raised  
up before me so many candles whereby I  
have

*To the Reader.*

have lighted mine : which (for their sakes  
in the house with me) I thought not meet  
to lay under a bushel, but to put it on this  
meane candlstick of my making, that they  
also may have light with me. And to this  
end therefore having thus given account of  
my purpose, take also this account of my  
composing this peec, In the pēning wher-  
of, I have seen I confesse & made much use  
of many commentaries & Catechismes, &  
in this little peice of mine I have studied  
only plainness, without prejudice or de-  
traction to any their Authors, enlarging  
some that were somewhat short, & abridg-  
ing & explaining others long & abstruse.  
It was bad enough when we had a liturgy  
and Catechisme in it, a set forme both  
plaine and pithie, enjoined to be taught  
children and servants: it is now little a-  
mended, if not worse, though too much  
neglected was the powerfull and diligent  
opening every point and principle of re-  
ligion comprised in that catechisme: the  
forme yet then kept us in some decorum  
of knowledge, though for want of due  
practise the power of Godliness was much  
wanting. But now is lost almost both form  
and power: When though Catechismes  
we have many, yet least *ad libitum*, exerci-  
sed are they but by a few. Our constant  
preach-

*To the Reader.*

e Dan. 2.  
32.

preaching, neglecting catechising, makes up a Religion much like that *Nebuchad nezzar's* Image, that was gold in the head, but in the feet earth. Men and masters we teach and informe, but children and servants are neglected. When they that are so much for preaching, and cannot away with catechising, are such as commonly have more braine then heart, and would be heard more to dispute, then seene to live like Christians. But let both, both preaching and catechising be but in practise, and some of the overbusied time spent in the one, supply the too much neglect of the other : when both young and old may mch grow the better by it. And herein I have endeavoured a peece to that purpose, that whoever list to spare time, (but the too much idle time, spent in uselesse pamphlets, and more idle sports) to imploy in setting this Method a foote, may for the vaine service done to their own lusts and the much pleasure of mans great foe the *Devill*, do service to their souls good, & to the glory of their greatest friend God. However in this let him have his owne time, betweene whiles both before and after Sermons, when having called those under their charge, to give accompts of their attention at the Church,



*To the Reader.*

Church, you may in this edifie them at home, and by little and little the better fit them for Church services: understanding the grounds and principles of religion in this plain & familiar manner will they the better understand sermons though delivered in more quaint and elegant Phrases.

Nor let it be onely the practice of that Gods holy day, a day that he challenges to himselfe, but otherwise having given you six dayes to doe your worke in, between whiles even on some of these, in this duty give him some of your diligence: when he will so blesse you as that you may the better doe your worke. If a quarter or halfe an houre in a day be sometimes spent in the practice, at the weekes end you will find it no prejudice to your work, but an excellent preparation on Gods day to do his worke in, who doubtlesse will thereby both blesse and prosper the workes of every your owne dayes. But let not the Gate be great, where the City is but little, or I lavish out time by a long Preface before a little booke, which for the good of you all I composed, and herein now propose to your both courteous and Christian entertainment, and so I rest

Yours in the Lord.

L. THOMAS.

Shed, you may in this still think as  
home and by light and little the better  
in to Church services understanding  
the ground and principles of religion in  
this part & in the same will they be  
but much more than through delivery  
red in more plain and easy phrase  
Northampton the people of the  
God's house, but the challenges  
to himself, but he will give in given  
you fixed to the young in the  
in what even on some others in  
this day give him some of your will-  
ance: which he will to this you as  
that you may the more do your work  
If I have here an hour in a day he  
continued to be in the service of the  
wages and you will find no prejudice  
to your work but an excellent prepara-  
on on God day to do his work in with  
doubtless will thereby be helped and  
greater the more to every work and  
joy. But let us the God be with  
where the City is built, as I have  
sometimes a good service for a time  
done which for the good of you all  
propose, and hence now propose to  
your both country and City an enter-  
tainment, and lastly  
You in the City  
L. Thomas

# MILKE

FOR

## CHILDREN.

The Great letters of all sorts.

A. B. C. D. E. F. G. H. I. K. L. M. N. O.  
P. Q. R. S. T. U. W. X. Y. Z.

A. B. C. D. E. F. G. H. I. K. L. M. N. O.  
P. Q. R. S. T. U. W. X. Y. Z.

A. B. C. D. E. F. G. H. I. K. L. M. N. O.  
P. Q. R. S. T. U. W. X. Y. Z.

The small Letters of all sorts.

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s.  
t. u. v. w. x. y. z. &c.

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r.  
s. t. u. v. w. x. y. z. &c.

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s.  
t. u. v. w. x. y. z. &c.

The Double letters of all sorts. { ff. th. sh. ch. ph. &c.  
ff. th. sh. ch. ph. &c.  
ff. th. sh. ch. ph. &c.

The numeral letters. I. V. X. L. C. D. M.

The Figures. 1. 2. 3. 4. 5. 6. 7. 8. 9. 0

The points : A Comma or short stop.  
or : A middle distinction.  
stops : A full point.  
in reading ? A note of Interrogation.  
ding ! A note of Admiration.  
( ) Lines including a Parenthesis.

A

The

## Milke for Children.

### The division of the letters.

Of the letters these six *a. e. i. o. u. y.* are Vowels, all the rest are Consonants. And sometimes *i. u. y.* are Consonants when going before themselves or other Vowels. This kind of *v.v.v.* is used when a Consonant, and whether Consonant or Vowell ever in the beginning of a Syllable, word, or sentence. The other *u.u.u.* is alwayes a Vowell. It is called a Consonant, because it must alwayes be sounded with a Vowell as, *ab. eb. ad. ed. ba. be. da. de. &c.* where *a. and e.* are Vowels: *b. and d.* are Consonants. In the English letters these two sorts of small ers (*r. z.*) are used indifferently: but the small esses (*f. s.*) are thus used, this *f.* alwayes in the beginning and middle, this (*s*) alwayes at the end of words.

There are Syllables in words: every Syllable must have one vowel at the least: and every word if it hath more syllables then one, must have also more vowels.

A Syllable is the pronouncing of one letter or more with one breath.

One Syllable may make one word, as, of, in. One word may have many syllables as, division

## Milke for Children.

PSAL. 34. vers. 11.

Come ye Children, hearken unto mee: I  
will teach you the feare of the Lord.

ECCLES. 12. verse 13.

Let us beare the conclusion of the whole mat-  
ter, Feare God, and keep his Commandements:  
for this is the whole duty of man.

PSAL. 111. vers. 10.

The feare of the Lord is the beginning of  
wisedome, a good understanding have all they  
that do thereafter, his praise endureth for ever.

ECCLES. 12. vers. 1.

Remember now thy Creator in the dayes of  
thy youth, while the evill dayes come not, nor  
the years draw nigh when thou shalt say, I have  
no pleasure in them.

1 KING'S Chapt. 18.

Vers. 25. Therefore now Lord God of Isra-  
el, keepe with thy servant David my Father  
that thou promisedst him, saying, there shall not  
faile thee a man in my sight to sit on the Throne  
of Israel, so that thy Children take heed to their  
way, that they walke before me, as thou hast  
walked before me.

## Milke for Children.

26. And now, O God of Israel, let thy word (I pray thee) be verified, which thou spakest unto thy servant David my Father.

27. But will God indeed dwell on the earth? Behold, the Heaven, and Heaven of Heavens cannot containe thee, how much lesse this house that I have builded!

28. Yet have thou respect unto the Prayer of thy servant, & to this supplication, O Lord my God, to bearken unto my cry and to the prayer which thy servant prayeth before thee this day.

29. That thine eyes may be open to this house night and day, ever toward the place, of which thou hast said, my name shall be there: that thou maist bearken unto the prayer which thy servant shall make toward this place.

## The Creed in twelve Articles.

1. I beleeve in God the Father Almighty, maker of heaven and Earth:

2. And in Jesus Christ his onely Son our Lord:

3. Which was conceived by the holy Ghost, borne of the Virgin Mary:

4. Suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell:

5. The third day he rose againe from the dead:

6. He



*Milke for Children.*

6. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty :

7. From thence he shall come to judge the quick and the dead :

8. I beleieve in the holy Ghost :

9. The holy Catholicke Church, the Communion of Saints :

10. The forgivenesse of sins :

11. The resurrection of the Body :

12. And the life everlasting. Amen.

*The Commandements in a Preface  
and ten Precepts.*

And God spake all these words, saying: *The Preface.*  
I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have no other Gods before me. *The Precepts, or Commandements themselves.*

II. Thou shalt not make unto thee any graven Image, or any likenesse of any thing that is in the Heaven above, or that is in the Earth beneath, or that is in the water under the Earth. Thou shalt not bow downe thy selfe to them, nor serve them: For I the Lord thy God am a jealous God: visiting the iniquity of the fathers upon the Children unto the third and fourth generation of them that hate

*Milke for Children.*

me. And shewing mercy unto thousands,  
of them that love me and keep my Com-  
mandements.

III. Thou shalt not take the Name  
of the Lord thy God in vaine: for the  
Lord will not hold him guiltlesse that  
taketh his Name in vaine.

IV. Remember the Sabbath day to  
keepe it holy: Six dayes shalt thou la-  
bour and doe all thy worke. But the se-  
venth day is the Sabbath of the Lord thy  
God: in it thou shalt not doe any work,  
thou, nor thy Sonne, nor thy Daughter,  
thy man-servant, nor thy maid-servant,  
nor thy cattell, nor thy stranger that is  
within thy gates. For in six dayes the  
Lord made Heaven and Earth, the Sea,  
and all that in them is, and rested the se-  
venth day: wherefore the Lord Blessed  
the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mo-  
ther: that thy dayes may be long upon  
the land which the Lord thy God giveth  
thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not bear false witness  
against thy Neighbour.

X. Thou shalt not cover thy neigh-  
bours

*Milke for Children*

bours house, thou shalt not covet thy Neighbours wife, nor his man-servant, nor his maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbours.

The Lords Prayer in a Preface, six Petitions, a Confirmation, and a Conclusion.

**O**Ur Father which art in Heaven, 1. Hallowed be thy Name. 2. Thy Kingdome come. 3. Thy will be done in Earth as it is in heaven. 4. Give us this day our daily Bread. 5. And forgive us our debts, as we forgive our Debtors. 6. And lead us not into Temptation, but deliver us from evil:

For thine is the Kingdome, and the Power, and the glory, for ever.

*Amen.*

The Preface.

The Petitions.

The Confirmation.

The Conclusion.

*Grace before meat.*

**B**lessed God, the Father of all blessings and God of all comfort and consolation, blesse us and the Creaturs whatever now provided for us: so fill both our bodies and soules with good, that both may abound in all goodnesse to thy only glory, and both their good, through Jesus Christ our Lord, to whom with thee and the holy Spirit be all honour and glory, for ever. *Amen.*

*Grace*

## Milke for Children.

Grace after meat.

**G**ive us O Lord we beseech thee all thankfull hearts for all thy good graces and benefits what ever now and at all times bestowed on us, that by us and all the faithful for that all thy good thou maist receive all praise and glory, now and for ever. Amen.

## A short Catechisme.

## I. Question.

**W**hat ought to be our chiefeft care ?  
Answer.

a 1 Cor.

To glorifie God. <sup>a</sup>

10. 31.

II. Q That we may have that Care, and shew forth that glory, what ought we especially to have ?

b Numb.

A Zeale. <sup>b</sup>

25. 11.

III. Q Is Zeale enough to shew it ?

c Rom.

A No, we must have also knowledge. <sup>c</sup>

10. 2.

IV. Q That we may have both that zeale and knowledge, what ought we especially to understand and consider ?

A The works of God and the Word of God.

V. Q What are the works of God ?

A The world and all things therein contained.

V I.

VI. Q *Doth he glorifie God?*

A Yes. d

d Psal. 19.

1, 2.

VII. Q *Why would he have his works to glorifie him?*

A That we might be without excuse. e

e Rom. 1.

19, 20.

VIII. Q *What is the Word of God?*

A The holy Scriptures of the old and new Testament, commonly called the Bible.

IX. Q *Why ought we to understand and consider that Word?*

A That we might have a certaine rule to go by.

X. Q *Have we a certaine rule in that Word?*

f 1k. 8. 20.

A Yes. f

XI. Q *What especially teacheth that Word?*

A The Knowledge of God and our selves. g

g 2 Tim.

3. 16, 17.

XII. Q *What ought we to know of God?*

A Two things especially.

XIII. Q *What be they?*

A First, what he is: secondly, what he hath done.

XIV. Q *First, what is God?*

A He is a Spirit. h

h Jo. 4. 24:

XV. Q *Secondly, what hath God done?*

A He hath made all things. i

i Gen. 1. 6.

XVI.

XVI. Q What ought we to know of our selves?

A Three things especially.

XVII. Q What be they?

A First, what we were: Secondly, what we are: Thirdly what we shall be.

XVIII. Q First then, what were we?

A At our first Creation when God made man and all things, he and they all were good. k.

XIX. Q Secondly, what are we?

A Since that our first Parent Adams Gen. 6. 5. fall, evill: And unlesse by Grace renewed Ro. 6. 23. ed subject to death. m

XX. Q Thirdly, what shall we be?

A At the last day, the generall Resurrection of all Mankind, they by grace renewed shall be blessed in Heaven: they that continue in sin shall be accursed in Hell. o

XXI. Q Well, but what was Adams sin to us?

A We sinned in him. p

XXII. Q How then, can we be redeemed from that his guilt?

A By Jesus Christ.

XXIII. Q What or who is Jesus Christ?

A The Sonne of God, and Saviour of man.

XXIV. Q Why must we be redeemed by Jesus Christ?

A Be-



*A* Because the sin of man was against God, God that is also man, as Jesus Christ was and is must make the satisfaction.

XXV. *Q* Are there more Gods then one?

*A* No, there is but one God, but there are three Persons in the Godhead.

XXVI. *Q* What are those three Persons?

*A* The first the Father, the second the Son, and the third the holy Ghost.

XXVII. *Q* How doe you know this?

*A* My Creed tels me so.

XXVIII. *Q* What is the Creed?

*A* The Articles of our Faith.

XXIX. *Q* Why doe some call it the Apostles Creed?

*A* Because some say the Apostles composed it.

XXX. *Q* What doe you think, who composed it?

*A* It is uncertaine.

XXXI. *Q* Why then is it received?

*A* Because whoever composed it makes no great matter, but being of old received and certainly containing the sum or grounds of Christian Religion comprised in the Gospel of Christ, it is therefore received.

XXXII. *Q* How many be those Articles of it?

*A* Ac-

*A* According to the number of the twelve Apostles, twelve.

XXXIII. *Q* What be those Articles?

*A* I beleeeve in God, &c.

XXXIV. *Q* What is Faith?

*q* Eph. 3.  
12.

*A* A certaine confidence in, and dependance on Jesus Christ.

XXXV. *Q* Why need we that confidence and dependance on Jesus Christ?

*r* Heb. 9.  
28.

*A* Because we are sinners, and none but he bare those sins.

XXXVI. *Q* What is sin?

*s* 1 Jo. 3. 4.

*A* A transgression of the Law.

XXXVII. *Q* What is that Law?

*A* The Commandements of God.

XXXVIII. *Q* How many Commandments are there?

*r* Deut. 4.  
13.

*A* Ten in two Tables.

XXXIX. *Q* Which be the Commandments?

*A* I am the Lord thy God, &c.

XL. *Q* What learne you by these Commandments?

*A* My duty towards God, and my duty towards my Neighbour.

XLI. *Q* What is your duty towards God?

*u* Mat. 22.  
37.

*A* To love him above all things.

XLII. *Q* What is your duty towards your Neighbour?

*w* Mat. 22.  
39.

*A* To love him as my selfe.

XLII. *Q* Well but can you exactly keepe them in every point?

*A* No

A No, but I dayly breake some one or other of them in thought, word and deed. x And breaking but one, I am guilty of all. y

x Psal. 14.  
1. 3.  
y Ja. 2. 10.

XLIV. Q How then to any purpose can you keepe any of them?

A I must labour what I may to keepe them.

XLV. Q Why must you labour to keepe them?

A Because they are the rule prescribed of God.

XLVI. Q Well, but being as you say not able to keepe them as you ought, how ought you to vindicate your miskeeping?

A By Repentance.

XLVII. Q What is Repentance?

A Hearty sorrow for sins past, and purpose of amendement of life for time to come. z

z Act. 26.  
20.

XLVIII. Q But, can you thus repent of your selfe?

A No, but that also is the gift and goodnesse of God: a and we must pray for it. b

a Ro. 2. 4.  
b Act. 8.  
22.

XLIX. Q What is Prayer?

A A calling upon God through Jesus Christ.

L. Q Have you any rule for Prayer?

A Yes, the best and most perfect pattern

terne of Prayer, the Lords Prayer.

Ll. Q What be the words of the Lords Prayer?

A Our Father which art, &c.

LII. Q How many parts hath this Prayer?

A Foure.

LIII. Q Which or what be they?

A First, a Preface, secondly, the Prayer it selfe, thirdly, a Confirmation, and fourthly, a Conclusion.

LIV. Q Which is the Preface?

A Our Father which art in Heaven.

LV. Q Which is the Prayer it selfe?

A The six Petitions. As hallowed &c.

LVI. Q What is the Confirmation?

A Forthine is the Kingdome, &c.

LVII. Q Which is the Conclusion?

A Amen.

LVIII. Why must we pray?

A Because a good meane tis to increase  
c Luk 17. 5. faith.<sup>c</sup>

LIX. Q Are there no other meane to increase it?

A Yes.

LX. Q What be they?

A The Sacraments. d

d Rom. 4. 11. LXI. Q How many Sacraments be there?

A Two.

e Jo. 1. 16. LXII. Q Which be they?

f Luke 22. 19, 29. A The first Baptisme, e the second the Supper of our Lord. f

LXIII.

LXIII. Q What is a Sacrament?

A An outward and visible signe or g Rom. 4.  
seale of an inward and spirituall grace. g 11.

LXIV. Q What is the outward signe or  
seale in Baptisme?

A Water. h

h Act. 10.

LXV. Q What is the inward and spiri-  
tuall Grace?

47.

A Remission of sin. i

i Mar. L. 4.

LXVI. Q Who are to be baptized?

A Beleevers. k

k Act. 8.

LXVII. Q What is the outward signe or  
seale in the Lords Supper?

37, 38.

A Bread and Wine. l

l Luke 22.

19, 20.

LXVIII. Q What is the inward and spi-  
rituall grace?

A The benefits and deserts of Christs  
death and passion. m

m 1 Cor.

11. 24. &c.

LXIX. Q Who are to receive this Sa-  
crament?

A Beleevers baptized.

LXX. Q Who instituted these Sacra-  
ments?

A Christ himselfe. n

n Mat. 28.

19.

LXXI. Q Who are to administer them?

Luke. 22.

A Ministers lawfully thereunto cal-  
led. o

19. 20.

o Heb. 5. 4

LXXII. Q Why ought we thus to have  
faith? and to shew forth works of faith, to pray,  
and to receive the Sacraments, &c.

A That

p Act. 16.  
30.

*A* That we may obtaine Salvation. p

LXXIII. Q *VVhat is Salvation?*

*A* It is next to Gods glory, the chiefe  
end of mans endeavours. q

q Psa. 73.  
24, 251

LXXIV. Q *And what is that end?*

*A* Eternall life. r

r Jo. 5. 39.

LXXV. Q *VVhat is eternall life?*

s Psa. 73.  
24.

*A* An everlasting living with God in  
glory. s

*A plaine and easie Method  
teaching to read and write.*

**W**E are all created for the glory of  
God, and all for the good also of  
one another. When it behoves us all  
therefore, as tending that glory, and to  
promote that good, to use still our best  
endeavours for both. Not onely them of  
yeares and knowledge themselves to goe  
on, to grow in favour with God and men,  
but to informe also and instruct their  
Children and Servants, and them whoe-  
ver more rude and ignorant, how also to  
attaine knowledge, which cannot better  
be done, then first by teaching them to  
read, and secondly by instructing them in  
the grounds and principles of Religion.  
Both which may easly and at once be  
done,



fe

in

of

f

I

o

f

e

r

e

r

e

e

e

The greater Letters.

Engl: A B C D E F G H I K L M  
N O P Q R S T V W X Y

Ro: A B C D E F G H I K L  
M N O P Q R S T V W X Y Z

Ita: A B C D E F G H I K L M  
N O P Q R S T V W X Y

The smale Letters of all Sortes

Eng a b c d e f g h i k l m  
n o p q r s t v w x y z

Rom A b c d e f g h i k l m n o p p q g u  
r r s t v w x y z s s & r s c o m m o

Ita A a b c d e f g h i k l m n o o o p o  
p p p q u r r s t t v t w x x y y z z

---

### Secretary hand

Come yee children hearken vnto me  
I will teach you the feare of the Lord

---

### Romane hand.

Let vs heare the conclusion of the  
whole matter Feare God & keepe  
his commaundements for this is the

---

### Italian hand

The feare of the Lord is the begin  
ing of wisdom, a good vnderstanding  
haue all they y<sup>e</sup> doo his commandem<sup>ts</sup>  
his prayse enduret for ever. A.B.

---

### Mixt hand or bastard Secretary

Remember now thy creator in y<sup>e</sup> dayes  
of thy youth while the euell dayes com  
not nor y<sup>e</sup> years draw nigh, when thou  
shalt say I haue noe pleasure in the;

---

Handwritten text in a cursive script, likely a list or account, spanning the top section of the page.

Handwritten text in a cursive script, continuing the list or account, spanning the middle section of the page.

Handwritten text in a cursive script, continuing the list or account, spanning the lower middle section of the page.

Handwritten text in a cursive script, continuing the list or account, spanning the bottom section of the page.

done, when by teaching them to read, they make those grounds and principles the lessons of their instructions. Which grounds & principles are not only always the consequents of reading, but may be instilled into them also that cannot read. And therefore not only Ministers in their Parishes, and Schoole-masters in their Schooles are thus to informe in these grounds and principles, but Masters also and Mistresses of families, as a great part of their bounden duty to do good service are bound to informe their Children and Servants: who shall doe well to proceed in this or the like manner.

For children, when once they begin to speak, to begin then presently to instill into them these grounds and principles. And whereas too too many make ill and idle words their first and familiar instructions, let the more godly informe them in them good and profitable, and make those weaklings that begin to speak and those others whoever more rude and ignorant that can speak, but cannot yet read, familiar with better words, as the name of God, and of Christ, and of the holy Ghost, and of Sin, and of Death, and Hell, of the Resurrection, and Heaven, and Glory, and the like. Of God how he made us &c

all the World, of Christ how he redeemed us, when by sin made bond-slaves to death and hell, who by his glorious resurrection shall raise up the godly to inherit with him Heaven and Glory. And then of the holy Ghost, who sanctifieth us, and endues us with graces competent in the merits of Christ to attaine that glory. Which like familiar and timely instructions will kindle in them a love of God and of Christ, and a study of doing that which is good: and also an hatred against sin and evill. And to that end let them by little and little teach them even without book to pronounce the *Creed*, the *Commandements*, and the *Lords Prayer*. And then after they can say them by heart and without booke, to tell them how many *Articles* are in the *Creed*, how many *Commandements* there are, how many *Petitions* in the *Lords Prayer*, and to pronounce them distinctly one from another, both in their order, and out of order: so as they may not only be able to say this *Article*, or this *Commandement*, or this *Petition* is the first, and this the second, and this the third, and so forth: but this is the first, or this the third, or this the first, and so forth. When it may not be amisse even without book to teach them the names of



of the letters in the *Alphabet*, as *a, bee, cee, dee, &c.* and how to number, as *one, two, three, four, &c.*

When while you are thus teaching them this, by this or the like *Alphabet* here before set downe, may you bring them to read, which even naturally is the desire of most: and that which when men come to the knowledge of themselves and cannot read, wishe even too late that they had bestowed even a great deale more paines and cost to attaine it, then this timely endeavour may doe. Which at first by a provident foresight and diligence is attained even with pleasure, and little paines, and lesse expence: the expence but the buying this or the like little book, which Masters and they more rich may out of charity buy and give unto poor children and Servants. When next themselves, or if they cannot, some other of their children and servants, or some godly Neighbour neer by, that can read, though but a little, may by little and little teach the rest, yea even their own Parents or Masters, that having so much neglected this great good, may not be ashamed yet to learne. And that by bestowing were it but even a quarter of an hour in a day for two or three months, in which time a but

indifferent capacity, (come to some discretion) may perfectly read. Which they may the better doe by observing this Method.

First, to learn to know the letters without booke, as they had been taught before without booke to name them. And also the *Figures*, and the *Numerall Letters*, to be able to say both of the great and *small Letters* wherever they see them, that this is *a*, or this is *e*, or this is *p*, &c. And then of the *Numerall letters* that this stands for *one*, this for *five*, this for *ten*, &c. of the *Figures* that is *two*, this *four*, this *six*, &c.

Secondly, to know and shew which are *Vowels*, which *Consonants*, so as when ever they see a Word they may be able to say there be so many *Vowels* in it, and so many *Consonants*.

Thirdly, to learne to spell, first a *Syllable*, which may perhaps be or make a word and then after a word which may perhaps have many *Syllables*. When they have learnt all this, you may doe well to acquaint them with the *points* or marks, or stops in readings, which are these *fix* before set downe in the Alphabet. Where you must first give them their names as before annexed to their marks: so as when seeing any of them the Learner may say

say that this *Crooke* (,) is a *Comma*, or little or short point, where is to be made a short stop in reading: These two *pricks* (:) a *middle distinction*, where to stay a little longer: This one *Pricke* (.) a *full point*, where one may take breath or end a period: This point with a *crooke* over it (?) a note of *Interrogation*, where a question is asked: This point with a *downe-right line* over it thus (!) a note of *admiration*, which is but as a short stop, and at which the pronounciation must be of the words next going before it, as with wonder. And those two *crooked lines* () a note including a *Parentthesis*, or inclosing a sentence between them, which sentence taken away or left out, the sense yet would remaine intire. When also you may tell them the meaning of those markes at the end of the small letters, as how &. &. are all but one and the same, each answering to each sort of letters, and stand for *And*, and is called *and by it selfe*: and that set with a c after it as &c. &c. &c. is then used when any thing remains unset downe, or is understood to follow though not set downe, and is called *and the rest*, or *and so forth*. As also of the double letters teaching them to know and read them, being that to be thus joyned toge-

together, they doe somewhat differ from the rest. As also in the written Copy to tell them the differences betweene the letters two of a sort in the Alphabet of small letters: that excepting the two errs (r; ) both in print and writing used promiscuously, as also the esses in both the Roman and Italian, this (f) is used in the beginning or middle, never at the end of a word, and this (s) is promiscuously used in all places, beginning, middle, end, as you see good) the first is ordinarily to be written at the beginning and in the middle of a word, the latter only still at the end of a word. Let them keepe to these set formes of letters, till they can perfectly write according to these Coppies in either hands: and then they may easily vary and write mixt hand, in such other letters as are used in writing, if (though this be enough) they would be further masters of the Pen.

This learnt, you may proceed, and shew them some sentence or other, or some two, three or more sentences together, that have in them all these, as that of 1 Kings Chapt. VIII. in the fourth page before, where you may shew and pose them in most of all these periculars. Where you have most of all the letters of  
the

the Alphabet, some of the *Figures* at the beginning of each verse; some of the *Numerall letters* in the number of the booke and Chapter: and all the before mentioned *Points* and marks. This let be your practice a while, till they can exactly know and understand thus much.

Then for their first exercise to read, you may make use of that peece of Scripture you thus posed them in: or choose some other easie and short sentence, as some one or other of them set downe in the third page before that Scripture, as, *Come ye children, &c.* or *Let us heare the conclusion, &c.* or *The feare of the Lord is the beginning of wisdom, &c.*

When and wherein be not too pressing to teach them too much at once: nor let them shuffle it over by halves. But go on by leisure three or foure words at most at a time: and them well learnt and understood before you go any further. Then when those three or foure words are so well learnt: go on to three or four more, till in that manner you have gone through the whole sentence. These with one, two or three sentences thus well learnt, may you proceed with them to that Scripture, or rather if you will to the *Creed*, or *Commandments*, or *Lords prayer*: and then after

ter to some *Psalme* or what other *Chapter* or pece of the *Bible*, or what other *English booke* you will. And observing this *Method*, first taking three or foure wordes, then a line or a verse, then a page, then a lease as their capacities and delight will follow it, they will in a short time become perfect Readers. And so even while *Children* have obtained that precious *Jewel*, that many old folkes that want it, would in their mindes give all they are worth for.

Now all this in some measure well performed, may you goe on to propose unto them the learning of some plaine and easie *Catechisme* : or rather indeed between whiles in the learning to read, let *Children* and *Servants*, though as yet they cannot read, being come to some knowledge, be taught to answer without booke to the questions in this before or the like short *Catechisme* : and so without booke learne it, as they may instruct one another, one by questioning, and another by answering.

### *Instructions for the Teacher.*

Which short *Catechisme* being thus learnt, may you doe well next to proceed  
to



to this or the like exposition of it. That so you may not onely have the direct *Questions* and *Answers* as before in that *Short Catechisme*, but to the better opening to the understanding thereof, by further *Explications* teaching the meaning of them. And that too by way of *Question* and *Answer*, here and there inserting some other both *Questions* and *Answers*, that may make to the better explaining the former.

When now in this *Exposition* where need is you may enlarge your selfe as occasion serves upon the *Question* or *Answer*, producing proofes of Scripture for your *Expositions*: and causing still the Learner where need is to repeat still the proof, set downe before in the Margent, for his answer. Which you may omit till you come to this or the like *Exposition*, which you may use for that purpose: and which I have set downe but only by quoting the place without the words, that both the booke might not grow to any great bulk, (it being necessary that every Learner should have one) and also, that by searching for it in the Bible (one whereof if their ability may not reach to more, may serve in one family) the Learner might the better presse it in his memory. Or if he

he can write ( which I would advise you also to encourage your Learners to, and to that end, as in print, so immediately before the Catechisme, have I caused also to be inserted an Alphabet of the most usuall written hands, & the same sentences of Scripture teaching to write) that in a leafe of Paper, set betweene every leaf in this booke, or otherwise in a peece of paper for the purpose, he may write down every prooffe.

*A brief Exposition of the former Catechisme with here and there*

*some short Explications, the Teacher may acquaint his Learner with.*

*1. Teacher.*

**H**Ave you learnt your Catechisme ?  
*Learner.*

Yes.

*2. T.* Come let me examine you; and see whither yea or no, you understand what you have learnt. What understand you by the word *Catechisme* ?

*L.* An Instruction by way of question and answer.

• *Explication.*

*Catechisme* is originally a Greek word and signifies by word of mouth, by way of question and answer the first instruction or institution of the more ignorant in any kind of doctrine. In the Church of God the institution in the Rudiments of Religion.

3. *T.* Is this like instruction necessary?

*L.* Yes, most necessary.

4. *T.* How prove you that?

*L.* Many wayes it may be proved: by these two especially. First, God will have all to understand and come to the knowledge of the truth of Religion. Secondly, *Catechising* is the readiest way to teach the grounds of Religion, without which bootlesse it is to thinke to build up that truth, or to come to the knowledge of it.

a 1. Tim.  
2. 4.

5. *T.* Say, for little Children it be necessary, and them more rude and ignorant: yet for great eloquent and more knowing men and Women it may seeme not to be so necessary.

*L.* Yes for them too, if otherwise great and eloquent and knowing in humane learning, they be not learned in the truth of God, as may be proved by the example of *Theophilus* a Noble man<sup>b</sup>, who disdains

b Lu. 1. 4.

not

not the instruction of *Luke*. And *Apollos*  
 e Act. 18. an eloquent man<sup>e</sup> that condescends to  
 24. & 26. the instructions and expositions of *Aquila*  
 and *Priscilla*.

6. T. You said in your answer to our first question, that our chiefest care ought to be to glorifie God.

How prove you that?

d 1 Cor. L. By that of *St Paul*<sup>d</sup>, which inti-  
 10. 31. mates in all our doings our chiefest care of Gods glory.

7. T. Then next in your answer to our second question, to have that care and shew forth that glory, you said we ought to have zeale: How prove you that?

e Numb. L. By the example of *Phineas*<sup>e</sup>, who  
 25. 11. by his zeale in slaying *Zimri* and *Cosbi*, that by their lewdnesse had dishonoured God, turnes away the wrath of God from  
 f Vers. 12. *Israel*: for which<sup>f</sup> God gives him his Covenant of peace, testifying thereby the approbation of zeale to set forth his glory.

8. T. What is zeale?

L. An earnest and great care that one hath to doe a thing.

9. T. Then againe in answer to our third question, you said that even that zeale was not enough to shew forth that glory: but that we must have knowledg

too.

too. Doe you still hold that assertion?

L. Yes. And I can prove it too?

10. T. How can you prove it?

L. By that of St. Paul to the Romans, where well it was that they had zeale of God, but it was not well enough wanting knowledge. g Rom. 10. 2.

*Explicat.*

Ignorance God cannot baway with: though one may be zealous in his service, yet truly to performe the service he must be knowing too: and therefore to direct both that zeale and knowledge, that both may be right in the service, are we to consider the *works* of God and the *Word* of God, both good rules to direct to Gods glory.

11. T. How are the Workes of God the rule?

L. The Psalmist shews it. h Psal. 19.

12. T. How doe they declare his glory? 1. 2.

L. Why being a goodly and glorious frame, it shews the glory of the Workman that made it, who was God.

13. T. You said in your answer to our seventh question that God would have his works to glorifie him, that we might be without excuse. How prove you that?

L. By that of St. Paul where speaking of the Gentiles that otherwise know not God, the Apostle proposes (as a rule to prove i Rom. 1. 19, 20.

prove his power and God-head) the workes of God, and so that they might be without excuse, saith he.

14. T. What meanes he by that being without excuse?

L. That so glorious a frame, that shews both the glory and goodnesse of God, could not but condemne the wickedness and ingratitude of man.

15. T. But (though as to his condemnation this may make him without excuse) is this a rule sufficient for his salvation?

L. No.

15. T. How prove you that?

L. By that of Paul to the Corinthians k.

*Explic.*

The knowledge of God by the Creature, is that more weake and imperfect, and may availe so as to set forth the glory of God, and make man without excuse as to well or ill doing: but as to the attaining of Salvation, he must have yet a stronger and more perfect knowledge, and a better rule to goe by then the book of Nature, to wit, the booke of the Scriptures, which is as you answered to our Ninth question our certain rule to goe by.

16. T. Well, but how prove you that to be the certain Rule?

L. By

k 1 Cor.  
1. 21.



L. By that of *Isaiah* 1.

1 H. 2. 20.

17. T. Why, would God have the booke of nature first, and then after the booke of the Scriptures to be thus the Rule?

L. That finding nature thus to direct to this truth, we might the better beleve the Scriptures.

18. T. You said In your answer to our *eleventh* question that the Scriptures teach the knowledge of God and our selves. How prove you that?

L. Out of that of *St Paul* m.

m 2 Tim.

19. T. What meane you by that *Inspiration* of God?

3. 16, 17.

L. The Dictates and directions of the holy Ghost.

20. T. What by Doctrine, Reproofe, Correction, Instruction in righteousness?

L. The method the Scriptures teach to traine up men to God and goodnesse.

21. T. What where he saith, that the man of God may be perfect?

L. That nothing be wanting for his good and godly information.

*Explic.*

This shews the perfection of the Scriptures, that though Nature may informe against evill, yet for perfection in goodnesse the knowledge of the Scriptures is

ne-

necessary, Nature being the more imperfect Rule, this of the Scriptures that infallible.

n Jo. 4. 24.

o Pl. 164. 4

Heb. 1. 7.

p Eph. 2. 1.

Re. 16. 14.

q Pro. 16.

4.

r Ex. 3. 14.

s Job 11.

7, 8, 9.

t Deu. 33.

27. Psal.

90 2.

u Jude. 6.

w 2 Cor.

11. 14.

x Mal. 3. 6

Jam. 1. 17

y Heb. 12.

23.

z Lu. 7. 21

a 2 Chro.

18. 20, 21.

b 1 Tim.

4. 1.

c Pl. 52. 1.

d Pl. 19. 9.

e Ex. 15.

11.

f 2 Chro.

11. 6.

g Ex. 34. 6

h Ja. 1. 17.

22. T. You said in your answer to our *fourteenth* question, that God is a Spirit. What proof have you for that?

L. That of Christ himselfe <sup>n</sup>.

*Explic.*

There are other Spirits, as the Angels, they are said to be spirits <sup>o</sup>, and there are spirits of Devils <sup>p</sup> and the like: but they all with all things else but God are Creatures, that of some other have their being <sup>q</sup>, God is the Creator that hath his being of himselfe <sup>r</sup>. They all were made in time and *finite* substances, God is *infinite* <sup>s</sup> and *Eternal* <sup>t</sup>. They are *changeable*, as the Angels at first <sup>u</sup>, the Devil ever since <sup>w</sup>. But God is *unchangeable* <sup>x</sup>. They are some good <sup>y</sup>, some evil <sup>z</sup>: some lying <sup>a</sup> *seducing* <sup>b</sup> spirits, God is *alwayes* and *alwayes* <sup>c</sup> *ther good* <sup>d</sup> true, righteous <sup>d</sup>. And the like other Attributes hath God, as properly essentiall to him, as that he is *holy* <sup>e</sup>, *just* <sup>f</sup>, *mercifull* <sup>g</sup>, and the like other excellencies of good, that no other hath but by donation from him <sup>h</sup>.

23. T. You find in your answer to our *fifteenth* question that God made all things. How prove you that?

L. Prooves there are sufficient for that in the whole first Chapter of Genesis. 1 Gen. 1,

24. T. How prove you that he made all good?

L. Why the same prooves may serve for that too. Gen. 1. 31

25. T. Can you thence as you answer to our eighteenth question prove that he made us all at first good? when as the Prophet David saith we are all evill. 1 Psal. 14.

L. Yes that I can. 1. 3.

26. T. Tell me how?

L. Why that last cited place in faith, God saw all that he had made, and that all was good. 1 Gen. 1. 31

27. T. But what is that all to us now?

L. We were then good in Adam that was then made, as afterwards I answered to your one and twentieth question, in him we became evill. n Rom. 5.

28. T. But is there no evill in us but that? 18.

L. Yes: that is as the fountain-head of evill, called by some *Originall sin*, and as still whatever ill thoughts, ill words, and ill actions are as the streames that flow from that fountaine, and called *actuell sins*. And thence is it, as we answered to your nineteenth question that I said that in that our first Parent *Adams* fall we are all

o Rom. 6. 23. **Q. How prove you that we are so evill?**

**A.** In God that tels nothing but truth, tels us so p.

p Ge. 6. 5. **Q. How prove you that for that evill we are subject to death?**

**A.** So saith **St. Paul.**

**Explic**  
Whereby **Death** is meant not onely as the consequent of sinne, the dissolution of soul and body here, but is also the consummation of it, the damnation of both hereafter. Which, however some in mercy by grace and Repentance may avoid that fatall destruction, yet might be the just stipend of all the wicked off-spring of **Adam**, though living thousands of yeares after him; God no otherwise dealing with them then as we use to doe with Vipers, kill them not only for the breed sake coming of a pestiferous generation, though otherwise having as yet done no evill, yet for the ill they when occasion serves will surely doe. That issuing from that unfavorable fountaine cannot but be inspid waters, so as though damned we have no just cause to complaine of God, receiving thereby but the stipend of our sin.

**31. T.** You said in your answer to

our

our twentieth question that the last day, the generall Resurrection of all mankind, they by grace renewed shall be blessed in heaven, they that continue in sin shall be accursed in hell: What proofes have you for that?

L. First, that they by grace renewed shall be blessed, that of Christ; and that they that continue in sin shall be accursed, that also of him t.

s. Mar. 25.

34.

Mat. 25.

41.

*Explic.*

Where by *Heaven* is meant the joyfull vision and enjoyment of God, and the company of the blessed Saints & Angels professors of the Gospell of Christ. And by *Fire* is meant not only Hell torments and the unwelcome company of the Devill and his brood, Infidels and ill Livers that regarded not the Gospell of Christ, but as it were trod underfoot the son of God: but also as torments yet more fatall and insufferable, the for ever losse of Heaven and the blessed vision of God and his chosen. No hell to an ingenuous minde being more horrid then the losse of Heaven.

32. T. Well, then you say there shall be a Resurrection: what meane you by the Resurrection?

L. After our departure hence and a

dissolution of both soule and body, the soule to the place appointed of God for it, and the body to the dust, that the body shall againe rise at the last day, and be united, every body to his owne soule to enjoy the good or the evill appointed for them.

33. 7. How then say some as the *Saducees*, that there shall be no Resurrection?

u Luk. 20.  
27.

1 Cor. 15.  
13.

w 1 Cor.  
15. 53. &c.

L. They are much mistaken, it is an Article in my Creed, to beleeeve the Resurrection of the dead: St Paul in that place presently, hath infallible Arguments for it.

Explic.

Resurrection is from a Latin word that signifies to stand up or arise again, used diversly in the Scriptures, as sometimes for the immortall life \*, deliverance from danger y, A new birth in Christ z, which is a resurrection from sin to holinesse and called a the first Resurrection: on which the second death, that is damnation, hath no power, and the like. But hereby is meant that deliverance up of the dead b, which is a Resurrection on the dead bodies of all that dyed, to be judged every man according to his works, at that great and generall day the day of judgement: a Resurrection on

x Phi. 3. 11

y 2 Cor. 1.  
10.

z Col. 3. 1.

a Rev. 20.  
6.

b Rev. 20.  
13.



on of the flesh according to that faithfull knowledge of *Job* c, that though dying, <sup>c Job. 19.</sup> or by death made Wormes meat, yet a- <sup>26. 27.</sup> gaine in his *Flesh*, with the very same eyes he then had he should againe (meaning at this Resurrection) see God.

34. T. You say out of that of St Paul d, that the wages of sin is death, and in your d Ro. 6. 23 answer to our one & twentieth question that we all sinned in *Adam*: How can we then be freed from the death of sin?

L. Why that I told you in our answer to your two and twentieth question, that it is by *Jesus Christ*.

35. T. How prove you that?

L. Why, those places before cited c Ro. 5. 18  
1 Cor. 15. 22.  
prove it.

36. T. All sinned in *Adam*, and if all be made alive in *Christ*, then are none subject to death.

L. True it is all sinned in *Adam*, but they all that are made alive in *Christ*, are only Beleevers, all that are made alive, are made alive in him, but they all are onely such as beleeve in him.

Explic.

Salvation in *Christ* is offered to all d, Mat. 11. though none lay hold of it but the chosen: 24. when though he was a sufficient satisfaction for all: yet was he efficiently satisfacto-

e Jo. 18.9. ry onely for them. Where though but the chosen are saved, yet in that Salvation (though perhaps but of a few in comparison of the damped) doth mercy yet prevaile against justice: and more it is that one is saved by his merit, then that thousands dye by their owne merits. And that in as much as possible it is that all, without him may be damned, and though but one saved, that impossible is that salvation of that one but by him.

37. T. You said in answer to our eight and twentieth question, that the Articles of our faith are called the Creed: What mean you by that word Creed?

L. The sum of our Faith.

*Explic.*

Creed is an Appellative from a Latin word that signifies to believe: whence we take the thus naming of the summe or symbol of our Faith, Creed. Which in sum is distributed into these three parts, as some divide: First, of God the father and our Creation: secondly, of God the Sonne and our Redemption: Thirdly of God the holy Ghost and our sanctification. Other some make foure parts of it, by dividig this third into two parts, making that of God the holy Ghost one; and Gods holy Catholicke Church, with

with the Articles that follow the other. Both making up but the same in sum, and that as we have said, the sum of our Faith.

38. 7. In your definition of Faith you said in answer to our former and sheweth a question that it is a certaine and sole dependence on Jesus Christ. How prove you that?

L. By that of St. Paul,

Explicit booke of W. and b. 12.

Faith is diversly taken, as for *Constant* and *Fidelity* in keeping promises, as for *Ro. 3. 3.* the *Doctrine of the Gospel*, as the *profession of Ga. 1. 22.* any kind of Religion: and the like. And is a persuasion or assent to any purpose. And in Scripture is four-fold, 1. *Historicall*, as is the Faith of Devils, they beleeve there is a God, and tremble at the presence and power of God, beleeve there is a word of God, &c. but they beleeve not he is their God, nor that Word good for them, &c. which like faith wicked men may have, and have no more faith nor hopes then the Devils. 2. *Temporary Faith*, a degree yet beyond that of Devils and those wicked men, to assent to Gods truth for a time, but in time againe to fall away, typified by that Parable of the seed that fell in stony ground.

3. *Faith of Miracles*, which is a persuasion that

that God will doe miracles in the new  
work of our salvation, which is a per-  
swasion of ill men, and a perverse gene-  
ration are they that after so glorious a  
light of the Gospell, will besides the pro-  
mises of the Gospell now seeke unto God  
for a Miracle. *Justifying Faith* which  
is as you have said, a certaine and sole de-  
pendance upon Jesus Christ, an assent to  
God and his Word, that he is our God,  
and his Word good for us, that in Jesus  
Christ we have peace with God, will  
without any miracle by the sole guidance  
of his Word, not only beleeve, nor only  
beleve for a time, but will in this holy  
perswasion live and dye.

39. *T.* What faith is there meant?

*L.* Justifying faith.

40. *T.* How prove you our salvation  
by Jesus Christ?

*L.* Because as we answered to your five  
and thirtieth question, he bare our sins.

41. *T.* How prove you that he bare our  
sins?

*L.* Out of that of St. Paul.

42. *T.* Why could no other doe it?

*L.* No, no man else but the man Christ

Jesus.

43. *T.* How prove you that?

*L.* By those two places of Paul. both  
which

in Mat. 12.  
38, 39.

in Heb. 9.  
38.

in 1 Tim.  
2. 5.  
Rom. 5. 8.

which places shew him alone our Redeemer, that he bare our sins, freeing us from the guilt of them, which none others strength could doe.

44. T. You said in answer to our six and thirtieth question, that sin is a transgression of the Law: how prove you that?

L. By that of St. John p.

p. 1. Jo. 3. 4

45. T. What is that transgression of the Law?

L. A breach of Gods Commandments?

46. T. Wherein consists that breach?

L. In committing what they forbid: and in omitting what they require.

47. T. You said the Commandments are ten in two Tables: How prove you that?

L. They are ten, as we read in the Law, Deut. 10. 4. and in two Tables in the verse next before, or both together in that one verse or place.

Deut. 4. 13

48. T. Where are they written or appeared at large?

L. In the twentieth Chapter of Exodus, where it is said, And God spake, &c. from the first verse of that Chapter downe to the eighteenth verse.

49. T. What meane you by those two first verses, And God spake all these, &c. Are they part of the Commandments?

L. No:

L. No: but they are the Preface to them.

50. T. What learne you from that Preface?

L. That God is the Author of them, and so they are Gods Commandements.

51. T. But God there speakes to the Jewes and of their freedome from *Egyptis* bondage: what is all that to us?

L. Yes, it is spoken as to us too: that freedome from *Egypt* bondage by *Moses*, being a Type of our freedome from sinne by *Jesus Christ*.

52. T. Why, but will Christ have us keepe the Commandements?

L. Yes, all that will testifie their love to Christ, must keepe the Commandements: all that will seeme truly to know God, must by keeping the Commandements shew that knowledge.

1 Jo. 14.

15.

1 Jo. 2:3.

53. T. Why, you said before that we are saved by Christ, and that he bare our sins, and before that, that faith was a sole dependance upon him, as if that and no more were requisite to salvation: and yet here againe you say we must keepe the Commandements.

L. True it is, as the Prophet saith, *the just shall live by his Faith*: but see you what Faith, that is that fertile, no barren

ren



ren Faith, but that emergent by works: u Ja. 2. 23.  
 good faith that is lively and shews itself by Mat. 7.  
 by doing good. For what faith Christ sayeth  
 and how x doth he upbraid those Hypocrites x Mat. 23.  
 that pretend much to faith, but shew it not by their works. 3.

## Explic.

Christ frees those that are his from the Curse and malediction of the Law, but not from the Obedience. He bare our sins, not that we should live as we list loosely and lewdly, but holily and righteously. And therefore even *predestination* unto life by Jesus Christ, ordaines as to the end, so to the means that lead to the end. We are not tyed to the curse of the Law, that having sinned we might not despaire of mercy in Christ: & we are tyed to the Obedience of the Law that we might not presume to sin and to be saved by him. And therefore well doe you answer to our first question, that the Commandments teach (and may we add, God expects our obedience of what they teach) our duty to God and our Neighbour.

54. T. How prove you, as you answer to our one and first question, that our duty towards God is to love him above all things?

L. Christ himselfe also saith it. 37.

55. T.

55. T. How, as you there answer to our there next question, that our duty towards our Neighbour is to love him as ourselves?

b vers. 39. L. Christ himselfe also saith it b.

56. T. Well, but you say in answer to our three and fortieth question, that you cannot exactly keepe them, but dayly breake some one or other of them. What makes you thinke so?

c Pl. 14. 1. 3. L. Why, the Scriptures tell me so c. and if we narrowly examine it our owne Consciences may tell us so too.

57. T. But being as (you well say in answer to our five and fortieth question :) our Rule prescribed of God, and that we cannot keepe them as we ought: How must we labour to vindicate our miskeeping of them?

L. Why, that I also told you in our answer to your there next question, and that is, by Repentance, which is as we said in answer to the next question to that, becomyt sorrow for sinnes past, and purpose of amendment of life for time to come.

58. T. Whence learne you that?

d Act. 8. L. Out of what of St. Paul d.

T. You cannot do of your selfe: Tell me why you cannot.

L. It is the gift and goodnesse of God,

as I told you, and we must pray for it?

59. T. Whence prove you that?

L. That is Gods goodnesse out of that of St Paul: and that we must pray for it, e Ro. 1:4. out of that of St Peter f. f Act. 9.

60. T. Why, but St Peter there wils Si- 62.  
mon to pray for forgiveness.

L. True: but we must understand that without Repentance no forgiveness. And therefore he had need first pray for that. And that as we said being the gift of God pray for it he must ere he can have it h. h Mat. 7.7

61. T. You said in answer to our eight and fortieth question, that prayer is a good meane to encrease Faith: How prove you that?

L. Out of that we read: where we have a good patterne in the Apostles praying for it, and may shew prayer as said, that good meane. i Luk 17. 5.

62. T. Then next that the Sacraments be also a good meane: How prove you that?

L. Out of that of Paul.

Explic.

There are besides these, meanes that might also be instanced in, as T. holy Fast- 1 Lu. 5. 3.  
ing and humiliation. 2. holy feasting and m Esth. 9.  
and thanksgiving. 3. I ius and religious vov- 17.  
es. The first when under some crosse or af- n Ps. 50,  
fliction 14.

o Esth, 4, 16, &c, fiction, waiting some special blessing.  
 p 1. Chro, 29, 30, &c, The second when in blisse and prosperi-  
 ty, having blessings to the full, or freed  
 by some great deliverances. And third-  
 ly upon mature deliberation still, as to  
 resolve and vow to pray to God by the  
 first in the one, and to praise him by that  
 second in the other, so in this third to be  
 sure to make performance.

63. T. Then that you say in answer to  
 our first and first question, there be two  
 Sacraments, to wit, Baptism and the Supper  
 of the Lord: Whence prove you Baptisme?

r Jo. 1. 26. L. Out of the Gospell of St. John.

s Luke. 22. 64. T. Whence the supper of the Lord?

19. 20. L. Out of that in Luke.

Explicit.

Understand these to be Sacraments of  
 the New Testament: and they two onely  
 ordained by Christ, and them two in  
 place of those two more materiall that  
 typified them in the old, to wit, Circumci-  
 sion and the Pascheover. God being the  
 Author of both: both signes of Gods fa-  
 vour to his Church and chosen: and both  
 that have both a signe and the thing sig-  
 nified. True it is there were besides these  
 divers Sacraments under the Law, and  
 diverse from these under the Gospell, as  
 that set Sacrament of the Rainbow: besides  
 such

such as the *Sabbaths*, the *Ark* of the *Covenant*, *washings*, and the like, though rather *Types* then *Sacraments*: two, to wit, *Circumcision* and the *Pascall lambe* being the two *speciall* ones, to both which succeeded these two under the *Gospell*, to wit, *Baptisme* and the *Lords Supper*: they typifying *Christ* to come, these testifying *Christ* come.

w Ex, 31,  
13, 27,  
x Ex, 25,  
10, 22,  
y Le, 14, 8

65. T. You said in answer to our *sixty third* question that a *Sacrament* is an outward and visible *signe* of an inward and spirituall grace: How prove you that?

L. by the same *Testimony* that I prove the *Sacraments* a good meane to increase *Faith* z, where *Circumcision* is said to be the outward *signe* or *seale*, righteousnesse the inward grace, and the thing signified.

z Rom. 4.  
11.

*Explic.*

The word *Sacrament* is a borrowed word, and derived from a word that signifies *holy* or *consecrated*, as performed by a holy or *solenne Oath*, or signifies a *Bond* or *obligation* solemnized by an *Oath*, as was the compact betweene a *Captaine* and his *Soldier*, the *Soldier* by oath bound and promising *fidelity* to his *Captain*. And so from that and the like signification this word was brought into the *Church of God* to signify *holy things*: as the oath of

of fidelity Christian Soldiers take to be  
faithfull their Captaine Christ, as these  
Sacraments are.

66. T. Whence as you answer to our  
sixty fourth question, prove you Water to  
be the outward signe in Baptisme?

a Act. 10,

L. Out in that of the Acts 2.

47,

b Mar. 1.4.

67. T. And whence, as you next answer  
to the next, Remission of sinne to be the in-  
ward grace?

L. Out of that in the Gospell b.

*Explic.*

The Sacrament of Baptisme hath its He-  
nomination from washing or sprinkling, as  
with water, which is the outward signe,  
and signifies that as the body is outward-  
ly cleansed with Water or washing, so  
is the soul inwardly and spiritually clen-  
sed by grace in Christs blood. And it is  
called the Sacrament of initiation or en-  
trance, or admission into Christs Church,  
and therefore but once to be received.

68. T. You said in your answer to our  
sixty sixt question that beleevers are to be  
baptized: How prove you that?

c Act. 8.

37, 38.

d Act. 8,

12,

e Act. 1,

39,

L. Out of that in the Acts c.

*Explicat.*

Infidels till converted are not to be bap-  
tized d. And the Children of a Christian  
Parent is to be baptized e: for they because  
within



within the Covenant) are also accounted Beleevers.

69. T. Whence as you answer to our sixty seventh question prove you bread and wine to be the outward signe in the Lords Supper?

L. Out of that of St Paul f.

f 1 Cor.

*Explic.*

11.24.&c.

This *Sacrament* hath its Name of the *Lords Supper*, from the circumstance of time, when instituted, which was at supper-time, when Christ with his Disciples or Apostles having eaten the Passover, ate his last supper, and signifies, that as the body is really refreshed and nourished with bread and wine, so is the soule spiritually by Christs flesh and blood. And it is called the *Sacrament of Nutrition*, and therefore oft to be received. Moreover Christ is therein pleased to use a two-fold signe, as some thinke the better by this *Sacrament* to imprint in our mindes the horrid usage in his death: as not only thereby signifying the breaking of his body, but also the shedding of his blood for us, most certaine signes of his death. At the administration of this which *Sacrament* is to be seriously noted the Action of the Minister about both, to be sure to put us in mind of that his death, by breaking the

D bread

bread and pouring out of the wine, how much he was molested for us, how severely used: which might hint unto us the more hatred against sin, the maine cause of that ill usage. And also both he uses to signifie the sufficiently satisfactory offerure of himselfe, that as bread and drinke is a sufficient and due nourishment to the body, so his body and blood spiritually is a sufficient refection for the soul. That his *blessing* the bread and wine, as thereby shewing the blessing of God by the oblation of his Son for us, by Christ his son in this Sacrament, and the offering of both to the Communicants, the holy offerure of that blessing. Both which they are to *take*, and to *eat* the one, and *drinke* the other, as assured of the energie of that blessing and oblation to Beleevers.

70. T. Why say you in answer to our *sixty ninth* question that *Beleevers baptized* are they to receive this Sacrament?

L. Beleevers they ought to be that are admitted to either Sacrament, and order requires they be first baptized.

*Explic.*

If *Infidels converted*, they may presently after Baptisme, on the first opportunity offered receive also this Sacrament. Though Children of Christian Parents,  
(though

(though when infants baptized) are not presently so to receive this Sacrament, till come to years of discretion to know that they are beleevers. Where under the Notion of beleevers we comprehend and understand the penitent, them that know their misery by sin, and that but in Christ there is no remedy for it, and by forsaking sins past, and resolving of amendment of life for time to come, and understanding the doctrine of the Sacraments and the like, testifie their desire of like Salvation by Christ, by their receiving this Sacrament.

71. T. You said in answer to our seventieth question, that Christ himselfe instituted and ordained these Sacraments, How prove you it?

L. For the Sacrament of Baptisme that of Christ: and for the Sacrament of the Lords Supper that of Christ: before cited <sup>g Mat. 28.</sup> <sup>19.</sup> <sup>h Luke 22.</sup> <sup>19, 20.</sup>

72. T. Then next in answer to our seventieth and first question you said, that they to administer these Sacraments ought to be Ministers lawfully called thereunto: How prove you that?

L. Out of that testimony of Paul i. <sup>i Heb. 5. 4.</sup>

Explic.

Aaron and the Priests were onely ordain

need to offer sacrifices for sins, those *Sacrifices* that were *Types* of these *Sacraments*: which none may administer but them called as was *Aaron* and the *Priests* of God, which must intimate the *Ministers* of Christ. Besides that as if giving forth the the *Rule* for it, Christ bid them that *preach the Gospell*, goe also and baptize <sup>k</sup>: and where St *Paul* saith <sup>l</sup>, that Christ sanctifies the Church with the washing of Water by the word: as if also intimating this order that only the *Ministers* of his word should administer his *Sacraments*

<sup>k</sup> Mat. 28.

<sup>l</sup> 19.

<sup>l</sup> Ep. 5. 26.

73. T. You said in answer to our *seventy second* question that we ought to have faith, and shew forth, that faith workes off faith, to pray, to receive the *Sacraments* &c. that we may obtaine salvation: How prove you that?

<sup>m</sup> Act. 16.

<sup>n</sup> 30.

<sup>n</sup> vers. 31.

L. Out of that <sup>m</sup>: where the *Yaylor*s chiefest care is for that Salvation: when <sup>n</sup> *Paul* and *Silas*, that he might have it, bid him *believe*.

74. T. How prove you salvation to be next to Gods glory, the chiefe end of mans endeavours, as you answer to our *seventy third* question?

<sup>o</sup> Psa. 73.

<sup>o</sup> 24, 25.

L. Out of the *Psalm*e <sup>o</sup>, where *Dauids* hope was to be received to glory, which was to be saved: which we must conceive,

ceive next to Gods' glory his chiefeft in-  
deavour, as that of the Fathers in the  
place before cited p, and by that compa-  
rifon of Chrif t.

p Act, 16.  
q Mar. 16.

75. T. Then as you answer to our there  
next question, how prove you that end to  
be Eternall life?

30.

L. Out of that place, where the Jews  
feare for Eternall life was their feare  
for this falvation. They might be affured  
here, that they might live with God here-  
after, which living with God is that eter-  
nall life, as we answered to that your laft  
question, and prove it by that of David  
in the Pfalme before cited. By Glory  
there meaning Salvation as we have faid,  
and by that Salvation the happy end of the  
godly, that they fhall fee God and Chrif t,  
enjoy them, have fellowfhip and communion  
with them w, have in foule and body end-  
lefse and everlafting, yea unfpeakable, incom-  
prehenfible peace and glory x.

r Jo. 5. 39.

s Pfal. 73.  
24.

t 1 Jo. 3. 2.  
u Pf. 73. 24  
w Jo. 17.

24.  
x Mar. 25.  
34.  
1 Cor. 2. 9.

### Further Inſtructions for the Teacher.

NOW betwene whiles ſometimes,  
while thus expounding this Cate-  
chiſme, (inſtead of thoſe idle tales and  
lying

lying legends many teach their Children and Servants) may you doe well to delight and also to profit your Learners, to teach them some Stories out of the sacred Scriptures, which are stories of truth, and whose applications will be much for edification in holinesse and honesty. As out of the *Old Testament*, either in words of your owne, or by repeating the Text it selfe, the Story of the *Creation*, Gen. 1. & 2 Chapt.

1, Story.

God in the beginning made the world of nothing, made man and all the things, birds, beastes and the other creatures for the use and service of man his chiefest creature: and all this in the space of six dayes: placing man in Paradise, a pleasant Garden God made and planted for his use and exercise, wherein he might solace himselfe to the glory of God, and his owne good.

*Applic.*

Which teacheth us the power and providence of God, his orderly disposing all things, his mercy and goodnesse to man. His power that of nothing could make so glorious an Universe as the World is: the Heavens beautified with those radiant and resplendent spangles of Sun, Moon, Stars



Stars, and the like : the earth replenished with all sorts of living Creatures. His Providence in his since gracious government and preservation of the things thus made. His *orderly disposing of all things*, that when in a moment he might as well have made all, takes six dayes time to doe it : as thereby shewing himselfe a God of order, and to teach us thus orderly to dispose of all our doings. And his mercy and goodnesse to man, that all this good he makes for him, which cannot but stir up our readinesse to declare his glory.

Againe you may tell the Story of *mans fall*, Gen. 3.

2 Story.

The Devill no sooner sees man in his prosperity, then under the shape of a serpent he comes to *Eve* and tempts her that she might be a meanes to tempt her husband to eate of the forbidden fruit. Which having done, he stirs up the wrath of God, that he packs him out of Paradise & curses the ground for his sake : that instead of the fertile crops of Corne and fruit (for the good and nourishment of man) it with little labour of it selfe at first brought forth, brings forth of it selfe now naught but thornes and thistles, and other noxious weedes to his annoyance.

So

So as he that with pleasure might have dressed his Paradise, must now in the sweat of his face, and with much toyle and trouble, earne out of the earth his living.

*Applic.*

Which teacheth us the ready sollicitations of Satan, ever and every wayes labouring to undermine mans happinesse: and how dangerous it is by any meanes to be induced to sin. That sin is the bane of mans prosperous state, spoyles even his every good here, despoyles him of his glory hereafter.

Then againe may you tell them the Story of *Cain and Abels first Profession*, Gen. 4.

3. Story.

*Adam* the Lord and owner of all the earth had two sons *Cain* and *Abel*, whom he breeds not up in ease and idlenesse, but makes the owne his plow-man, and the other his shepherd: *Abell* was a keeper of Sheepe, and *Cain* was a Tiller of the ground.

*Applic.*

Which teacheth us the end of our Creation, that God sent us not into the world to be idle, but to be busied in honest employments.

And

And thus of other Stories, as of *Dinabs* being ravished <sup>a</sup>, which may teach Maids not to be gadders abroad. Of the <sup>42</sup> Children being killed by the *Sbe-Bearers* <sup>b</sup>, which may teach Children not to mock. Of *Israels* revolt from *Reboboam* <sup>c</sup>, which may teach young men not to be led away by the light counsellings of young men, but to hearken to old mens sage advice, and the like. <sup>a Gen. 34. 2. &c. b 2 Kin. 2. 23. 24. c 2 Chr. 10 16.</sup>

Then out of the *New Testament* may you also tell them these like stories, as of the birth of Christ. *Mat. 1.*

1. Story.

It pleased God when man had lost himselfe by sinne, to send and make his owne Son mans Saviour, to beare mans sin, to take upon him mans nature, and to that end to be borne of a poor Virgin.

Applic.

Which may teach us the goodnesse of God to man, that will thus make his son mans Saviour, and his impartiall regard of man, that though Lord of Heaven and Earth, despises not the low estate of a poor woman.

2. Story.

Again, you may tell them the Story of *Herods* destroying the Children, *Mat. 2.*

God had no sooner sent his Son into the world, then wicked *Herod* seekes to kill

kill him: who not certainly knowing where to find him, being concealed as he conceived in some of the Coasts about *Betlehem*, where he was borne, to make as he thought sure worke, sends and destroyes all the children in those Coasts.

*Applic.*

Which may teach us what spite and malice wicked men have against God and goodnesse: who to encompasse their ambitious designs will not spare the most innocent blood.

Then again you may tel them the Story of Christs being tempted in the Wildernesse, *Mat. 4.*

3. *Story.*

Jesus Christ having fasted forty dayes in the Wildernesse, and being at the last an hungred the Devill thinkes thereby to get the advantage of him: and although he were the Son of God, and a most just and upright man, dares yet to tempt him to sin, at his command to shew forth a miracle, to turne stones into bread to satisfy that his hunger, knowing that he that could turn stones into bread, could at his owne pleasure otherwise finde bread to satisfy hunger, without being beholding to any the Devils devices. Then he tempts him with pride and covetousnesse: with  
pride

pride setting him on a pinnacle of the Temple, that he might cast himself down headlong, as who had the Angels at his command to preserve him: and then with covetousness, promising him all the kingdomes of the Earth and the glory of them, if he would fall down and worship him who was but a Lyar, and had not to doe with those Kingdomes but by pretence and usurpation.

*Applic.*

Which may teach us both how bold and intentive the Devill is to worke our ruine: that if he thus set upon the Son of God, much more will he seeke to abuse the sons of men, and to that end seek to undermine our best purposes.

And thus of other Stories, as, of *Ananias* and his wife *Sapphira's* being suddenly stricken downe dead, which may hint d Act. 5. 1. &c. the danger of lying and collusion: Of *Peters* execration of *Simon Magnus*, which e Act. 8. 20. &c. may teach or hint the danger of covetousness and hypocrisie: Of *Herods* being eaten up of wormes f Act. 12. 23., which may hint the danger of pride and vaine glory, and the like.

Nor may it be only thus pleasant and profitable to instill in them good advice by these like stories, but by select senten-

ces of Scripture by little and little to allure them to the love of God and goodnesse. As out of the *Old Testament* where greatnes seems to be consequent of goodnesse and godlinesse, and that God will blesse them whose children and household by living uprightly blesse God. Also where that men in their old age depart not from godlinesse and goodnesse, is that in their youth they were trained up in it.

Againe where the wise Preacher wishes as we say to take time by the forelock, and betimes to informe in godlinesse. And then that to be godly, and goe by the rule of Gods Commandments is mans whole endeavours.

Then out of the *New Testament*, that our first care Christ would have to be to be godly, and no doubt the endeavours of our first yeares, as who seeking first to be godly should not misse any good, according to that of *David*, who assures all good to the godly, as Christ makes goods the additions to godlinesse. Also Christ would have us to reftifie our love of him, and to shew it by keeping his Commandements: which is by having faith, and workes of faith, hope, charity, and what other Christian vertues command-



manded by him. Againe, as if to prepare us for all these vertues, the Apostle warnes against all vice, and under the salute or title, or appellation of *Children*, as if to shew we could not be too timely in a contest with them: the spirit of God assuring heaven to the godly, blessednesse as the right of their inheritance.

o 1 Jo. 2. 1.

p Rev. 22.  
14.

These and the like Expositions over, and these like more plaine instructions instilled into youth, for their further growth in godlinesse, may you next doe well, by yet larger expositions, to explain unto them the meaning of the *Creed*, the *ten Commandements*, and the *Lords Prayer*, with here and there some hints to some usefull *Applications*.

And first of the *Creed*.

*A breif Exposition of the Creed.*

**T**He Creed (though as some will have it the immediate dictates of the twelve Apostles, however it be uncertain who were the first compilers of it) is the most ancient summe of Christian faith received by the Primitive Church and fathers: and though containing in it the pith and marrow of Gods promises in the Gospel, yet because no Canonical Scrip-

Scripture, in the exposition thereof it behoves us out of the Scriptures to prove every article thereof, and to produce still such places of Canonical writ, as shall infallably set forth the substance and sum of it.

And first for the Creed in generall, thus the sum of our faith, it behoves first to prove the necessity of faith. And that doe these Scriptures, as *Habac.* 2. 4. the last clause of the verse: recited *Rom.* 1. 17. and *Gal.* 3. 11. and further explained or exemplified *Jo.* 3. 36. and 1 *Jo.* 5. 10. By collation of all which places, there's no living without it, no living as to please

God<sup>a</sup>, without pleasing whom, even better were it not to be <sup>b</sup>. No, but this faith is it that justifies <sup>c</sup> us before God<sup>c</sup>, sanctifies us before men <sup>d</sup>, is that by which we must live: in which we must dye: live we must by faith. and that is when all we doe, we doe in faith, and when all we suffer, we suffer in faith. And then dye we must in faith, and that first by weaning ourselves from an immoderate love of this world, secondly, by depending on the promises of God, thirdly, by adhering to all helpes may bring us to heaven, and fourthly, in the pursuit of this adherence by no means to fall backe or falter: but  
though

<sup>a</sup> Heb. 11.

6.

<sup>b</sup> Mat. 18,

6.

<sup>c</sup> Rom, 5,

1 Gal, 1,

15,

<sup>d</sup> Act, 15,

9, Gal, 5,

though perhaps at present seeing little or no good come, to hope and goe on still as faithfully assured of its cominge. e Job, 13, 15, Ps 30, 5,

These and the like places prove the necessity of faith. And being that faith comes by hearing of the word<sup>f</sup> of God, f Ro, 10, 17 see we now next the symbol of faith it selfe, the Creed, and come we by the rest of that word to prove every the Articles thereof, and first of the

First Article, *I beleeve in God the Father Almighty maker of Heaven and Earth* : which is also the first Part of it, wherein is to be proved,

1. That there is a God : 2. that he is a Father : 3. that he is Almighty : 4. that he is Maker of Heaven and Earth : 5. that this must be our faith : and 6. that this must be every particular mans faith.

1. For the first, that there is a God, (though none but fooles<sup>a</sup> will deny his being) these like Scriptures prove : and as if the better to worke upon our capacities prove it by evident reasons. As a Ps, 14, 1, b Ro, 1, 20 c Heb, 1, 3, by his works of Creation<sup>b</sup>, and Providence<sup>c</sup>, where by the one we are to told he made all things, by the other that he preserves all things, which none but God can doe. Where might be added the Nature of the Creatures, Whose motion points at some still

still first mover, their multitudes at some *Unite* : which againe must needs be God, yea our owne dayly experience that see his wrath emergent against the wicked, and goodnesse and mercy eminent to the good and the godly.

*Use.* Which may teach the foolish and dull Atheist to lay by his stupid infidelity, and confesse with his mouth, what he durst but deny in his heart, that there is a God : may teach men to live so, as if there were a God, godly, and serve him as they ought both dutifully and duly.

Besides that these, like Scriptures and Reasons may prove not onely that there is a God, but also that there is but one God. However to backe this assertion have we also Gods owne Testimony in these other like Scriptures, as *Deut.* 4. 39. *Ia.* 45. 5. *1 Cor.* 8. 4. and the like.

*Use.* Which againe may instruct us against all filthy Idolatry, and then that count ought else a God beside him : may teach unity among our selves, and our onely sole salvation by him. When proving him thus to be but one, we need not presse further or be driven to prove that he is true, or good, all these like terms being convertible, this one being every of those two, and they all three but as all one.

2. That

*dAct.* 4. 32

*e. Is.* 43. 11

*Ro.* 3. 30,

2 That he is a *Father*, con we that Scrip-  
 ture <sup>f</sup>, where though speaking of Christ <sup>f</sup> *Mat. 9. 6.*  
 the Son of God, the Prophet calls him *Son*  
 as the second person in the Trinity, *Fa-*  
*ther* as the first person, both *Father* and  
 son together with the *holy Ghost*, though be-  
 ing but *one* entire substance, *God*, yet  
 thus are *three* distinct subsistences, one  
*God*, three *Persons* &. That he is called *Fa-* <sup>g</sup> *Mat. 28.*  
*ther*, shewes him the fountaine love, to <sup>19.</sup> <sup>1</sup> *Joh.*  
 the other persons, making the streame <sup>5. 7.</sup>  
 thereof flow to us in his Son, and so in  
 him our father, thus shewing God not  
 onely good in himselfe, but good also to  
 us : that as it is evident by Christs owne  
 testimony <sup>i</sup>, God is both his and our fa- <sup>i</sup> *Jo. 20. 17.*  
*ther*, though we be but the adopted Sons  
 of God <sup>k</sup>, he onely his naturall son, yet <sup>k</sup> *Gal. 4.*  
 have we with him this right to call him <sup>4. 9.</sup>  
*Father*.

*Use.* Which should teach us to be imi-  
 tators of Christ, that our brother, as he did  
 in all things, so we study how to please  
 that our father, to doe, as Christ did, the <sup>1</sup> *Jo. 5. 30.*  
 will of God <sup>t</sup>, with *David* to delight in <sup>m</sup> *Pl. 48. 8.*  
 doing that his *Will* <sup>m</sup> : to be as *Paul* would <sup>n</sup> *Ep. 5. 1.*  
 have his *Ephesians* be <sup>n</sup> *followers of God as*  
*deare children*. Children of the father who  
 is good to all <sup>o</sup>, to shew our selves his <sup>o</sup> *Mat. 9.*  
 children by our alike generall goodnesse. <sup>4. 9.</sup>

3. That he is *Almighty*, (besides that  
 p Ps. 19. 1. the frame of the most glorious Universe p  
 shewes that the maker thereof can be no  
 lesse then the *Almighty God*) God himself  
 q Gen. 17. declares q that his Almighty being. As al-  
 so this cloud of Scriptures, though being  
 infallible Scriptures, yet to prove the Al-  
 mightyneesse producing undeniable Rea-  
 sons. As r where God is said to doe what  
 he will: hath might and power to doe all  
 things, as *Psal. 115. 3. Mat. 19. 26. Eph. 3.*  
*20. and the like.*

Use. Which should bridle the stub-  
 born heads of them, and check the bold  
 foreheads that will be questioning the  
 will and power of God, as, can God doe  
 this or this? or this or this God cannot  
 do: when thus he can doe what he will,  
 and they have not the wit to conceive,  
 though the impudence thus to question  
 his doings. No, beleevving that he is *Al-*  
 s Ps. 95. 6. *mighty*, humbly bow: we should, labour  
 to make him our friend by our obedience  
 and not by our busie impudence to pro-  
 voke his indignation. As he is a *Father*, and  
 thus an *Almighty God*, to comfort our selves  
 not doubting his fatherly care, nor di-  
 strusting his Almighty power: but that  
 as he is *Father* he will, and as *Almighty* can  
 depending upon him, safely: keepe and  
 defend us.

4. That



4. That he is *Maker of Heaven and Earth* the Scriptures are plaine, as *Gen. 1. 1.* and *Ast. 14. 15.* and the like. Where in these two thus cited one place expounds the other, by heaven and earth in the first, meaning as in the second both them, and whatever else contained in them, and as the whole first Chapter of *Genesis* doth more at large set forth. When though this Creation be ascribed to the *Father*, think not therefore the *Son* or the holy Ghost excluded, but that according to the Rule in Divinity, *In works without themselves, they all three Persons worke together*, the Father by the Son through the holy Ghost, the Son from the Father through the holy Ghost, the holy Ghost from both the Father and the Son. This which Creation is made of no pre-existent matter, but made (as we say) of nothing<sup>u</sup> but by the word of God, as *Psal. 33. 6.* & *9.* as also *Psal. 148. 5.* And made also good<sup>w</sup>, and in good order: the Heaven first and the things of Heaven, and after the earth and its things. And that in six dayes<sup>x</sup> and that and all for his gloryy. That and all which he hath since still gloriously and graciously governed and preserved<sup>z</sup>.

*Use.* Which may teach us, that as God is thus the Creator of all, the Author of

<sup>u</sup> Heb. 11.

<sup>3.</sup>

<sup>w</sup> Gen. 1.

<sup>25 & 31.</sup>

<sup>x</sup> Gen. 1.

<sup>Ex. 20. 11.</sup>

<sup>y</sup> Pro. 16.

<sup>4.</sup>

<sup>z</sup> Ast. 17.

<sup>28.</sup>

3. That he is *Almighty*, (besides that  
 P Ps. 19. 1. the frame of the most glorious Universe p  
 shewes that the maker thereof can be no  
 lesse then the *Almighty God*) God himself  
 q Gen. 17. declares q that his *Almighty* being. As al-  
 1. so this clond of Scriptures, though being  
 infallible Scriptures, yet to prove the *Al-*  
*mightinesse* producing undenyable Rea-  
 sons. As r where God is said to doe what  
 r Psal. 111. he will: hath might and power to doe all  
 3 & Psal. things, as Psal. 115. 3. Mat. 19. 26. Eph. 3.  
 135. 6. 20. and the like.

Use. Which should bridle the stub-  
 born heads of them, and check the bold  
 foreheads that will be questioning the  
 will and power of God, as, can God doe  
 this or this? or this or this God cannot  
 do: when thus he can doe what he will,  
 and they have not the wit to conceive,  
 though the impudence thus to question  
 his doings. No, beleeving that he is *Al-*  
 s Ps. 95. 6. *mighty*, humbly bow: we should, labour  
 to make him our friend by our obedience  
 and not by our busie impudence to pro-  
 voke his indignation. As he is a *Father*, and  
 thus an *Almighty God*, to comfort our selves  
 not doubting his fatherly care, nor dis-  
 trusting his *Almighty* power: but that  
 t Ps. 127. 1. as he is *Father* he will, and as *Almighty* can  
 1 Pet. 1. 5. depending upon him, safely: keepe and  
 defend us.

4. That

4. That he is *Maker of Heaven and Earth* the Scriptures are plaine, as *Gen. 1. 1.* and *Act. 14. 15.* and the like. Where in these two thus cited one place expounds the other, by heaven and earth in the first, meaning as in the second both them, and whatever else contained in them, and as the whole first Chapter of *Genesis* doth more at large set forth. When though this Creation be ascribed to the *Father*, think not therefore the *Son* or the holy Ghost excluded, but that according to the Rule in Divinity, *In works without themselves, they all three Persons worke together*, the Father by the Son through the holy Ghost, the Son from the Father through the holy Ghost, the holy Ghost from both the Father and the Son. This which Creation is made of no pre-existent matter, but made (as we say) of nothing <sup>u</sup> but by the word of God, as *Psal. 33. 6.* & *9.* as also *Psal. 148. 5.* And made also good <sup>w</sup>, and in good order: the Heaven first and the things of Heaven, and after the earth and its things. And that in six dayes <sup>x</sup> and that and all for his glory <sup>y</sup>. That and all which he hath since still gloriously and graciously governed and preserved <sup>z</sup>.

*Use.* Which may teach us, that as God is thus the Creator of all, the Author of

<sup>u</sup> Heb. 11:

<sup>3.</sup>

<sup>w</sup> Gen. 1:

<sup>25 & 31.</sup>

<sup>x</sup> Gen. 1:

<sup>Ex. 20. 11.</sup>

<sup>y</sup> Pro. 16:

<sup>4.</sup>

<sup>z</sup> Act. 17:

<sup>28.</sup>

a Pf. 8.1.  
& 73.25.

b 1 Sam.  
2.6, 7.

c Mat. 11.  
33. Col. 3.  
2.

all our good, so that him also we magnifie and praise for it <sup>a</sup>. That he made all of nothing, may teach us to consider his power, that pleasing and faithfully depending on him, from nothing he can raise our poore estate to something, can again displeasing him bring us to nothing or worse then nothing, to the penalty of his displeasure <sup>b</sup>. That he made all in this good order, Heaven first, and after the Earth, may teach us where first to set our affection, on Heaven <sup>c</sup>: and then in six dayes that as well in a moment might have made it, to shew thereby not onely his infinite power, but his mercy to us, by his example to doe things orderly, and with deliberation. Besides that as *Father* prettily hints that his mercy, to shew the superabundant goodnesse of it, when it should cost the Son of God *thirty yeares* worke to redeeme lost man, that wrought out the fabricke of the world *in six dayes*: shewing thereby the *Redemption* of man a far greater worke both of mercy and power then the worke of that *Creation*. And then making all *for his glory*, and then gloriously still and graciously governing and preserving all, may teach us where still to refer our glory, and how even with all dutyfull respect and reverence to attribute

bute to him and ascribe all glory, doing all still to that end he made all, *to that his glory* d.

5. That *this must be our faith*, our certain, our assured perswasion, intimates e e Heb. 11. not onely our this beliefe of him as he 6. is God, but our trust and confidence in him as good f.

Use. Which may teach our discarding f Jo. 17. 3. whatever trust or confidence on any other, but that faithfully we have our whole and sole dependance on him. And 6. Lastly, that *this must be every particular mans faith*, that we must not onely in General make this symbol all our beliefe, but that every ones beliefe it must be, that before said assertion of St Paul may well hint g, where he saith not, *they*, but *bee* g Heb. 11. *that cometh to God must beleieve*, &c. as if 6. saying that this must be the faith of every particular person: and where shewing who tis and how we must wait upon God, the just shall live by *his* faith h, faith the h Hab. 2. 4. Prophet: *His* faith in particular, and not to depend on the generall faith of others. When then this I in the first Article, must be still carried along to every of the other Articles, and as well as say in this first, *I beleieve in God the Father*, &c. say also in the second, *I beleieve in Jesus Christ his onely Son*,

*Son, &c.* and in the third, *I beleeve that he was conceived, &c.* and so of the rest.

*Use.* Which may teach our care of every particular perswasion, and not in hopes of happinesse to pin our faith on the implicit Creed of another: Every man to seeke the salvation of his owne soul, and in Jesus Christ a justification by his owne faith.

From this exposition of the first part and article come we to the second article, *And in Jesus Christ his onely Son our Lord*, which is now the *second Article* of the Creed, and with the *five* that follow next, the *second part* of it. Of which in their order, and *first* again of the *first*, to wit, the

II. Second Article, *And in Jesus Christ his onely Son our Lord*: where now the maine object of this Article, with all the rest that follow in this *Part*, is *Jesus Christ*: when in this Article are offered to our consideration, 1. *Titles of office* as he is *Jesus, Christ*, 2. *Of dignitiy* as *onely Sonne*, 3. *Of dominion*, as *our Lord*.

1. As to his titles of office, by *Jesus*, is meant that he is a *Saviour*, so called of the Angel before he was borne of the Virgin: testified to be so after his birth & yea such a *Saviour*, as there is none other such but he alone: yea that he that not onely

i Mar 1, 1.

k 1 Joh. 4.

24.

1 Act. 4. 12



onely can, but will, as said the *Angel*, save those that are his, his people, our faith in him making us his people: and every ones particular perswasion making him every particuler faithfull mans *Saviour* <sup>m</sup>.

m Joh. 19.  
25.

*Applic.*

Which may teach us first to beleieve the *Angels* report <sup>n</sup> that we have cause of joy in this *Jesus*: that when by sin we had lost our selves, he saves us <sup>o</sup> through faith, by his free grace <sup>p</sup>: and then being no other then he could do it, *Jesus Christ*, who as saith this *Article* is also *Christ*, &c. how horrible a thing was sin, and how carefull we should be to forsake sin. Then by *Christ* is meant *annointed*, and is the same in Greeke as that *Messiah* is in Hebrew <sup>q</sup>. Now *annointed* of old were *Kings* <sup>r</sup>, *Priests* <sup>s</sup> and *Prophets* <sup>t</sup>. They that were *annointed* all were *annointed* with materiall Oyle by men, but he of God, with the *spirituall* Oyle of gladnesse above all <sup>u</sup>. Not by pouring out the materiall Oyle, but spiritual gifts and graces <sup>w</sup>. And that as a *King* <sup>x</sup> justly to governe his Church and chosen <sup>y</sup>, to fight for them his friends <sup>z</sup>, and to subdue his and there enemies <sup>a</sup>. Then as a *Priest* to intercede with God <sup>b</sup> and make atonement for us <sup>c</sup>. And then as a *Prophet* to teach and declare Gods will & doctrine <sup>d</sup>.

n Lu. 2. 10.  
o Mat. 18.  
p Ep. 2. 8.  
q Jo. 1. 41.  
r 1 Sam.  
10. 1. &  
16. 11.  
s Lev. 8.  
t 12. 1 Chr.  
29. 32.  
u 1 King.  
19. 16.  
w Ps. 45. 7.  
x If. 61. 1.  
y Luke 1.  
32.  
z Ps 45. 6.  
a Col. 1.  
13.  
b Heb. 1.  
25.  
c Rom. 8.  
11.  
d Joh. 4.  
34. & 7.  
16.

And

e Ep. 2. 17

And that by his word, the sum as 'twere of all his Propheties. Which offices of Kings, Priests and Prophets, some of old had one, as Saul he was a King: Aaron he was a Priest: Eliab he was Prophet. Some had two of them, as Melchizedeck he was a Priest and a King: David he was a Prophet and a King: Jeremy he was a Priest and a Prophet. No one, as Christ, was all three; King, Priest, and Prophet.

f Zech. 9. 9

g Pl. 110. 4

h Act. 3. 22.

Applic.

Which that his Kingly power may be a terror and astonishment to the wicked, a comfort and encouragement to the godly, that God fights against the one<sup>i</sup>, defends and supports the other<sup>k</sup>.

i Exo. 14. 13.

k ver. 25.

l Heb. 4. 14.

m ver. 16.

Then his priestly office may encourage us to lay fast hold of our Christian profession<sup>l</sup>, as being assured of grace by him<sup>m</sup>. And then that his prophetical office may teach our hearing of him, and adhering to him, it being not only comfortable to do so, but dangerous if we doe it not<sup>n</sup>. The hearing of, and adhering to whom is our hearing of, and adhering to his Word and Sacraments, by the administration of his Ministers: they being as St Paul saith<sup>o</sup> the Ambassadors for Christ: and the despising of whom is no lesse then the both despising and despiting of Christ:

n Act. 3. 23.

Heb. 4. 21.

o 2 Cor. 5. 20.

yea

yea of God himfelfe p. Whose anoint-  
 ing hath yet a further reach, the faithfull  
 thereby participating of both the vertue  
 of his graces & having grace q, called Chri-  
 stians c, and dignitie of his person, made  
 also Kings and Priests : As Kings by him  
 to rule over their owne lusts : as  
 Priests through him to offer up unto God  
 all those Christian sacrifices of praise r, &  
 prayer u, thanksgiving w, and the like. And  
 as Prophets too, by his word to teach and  
 admonish our selves and others x. Thus of  
 his titles of office.

p Luk. 10.  
16.

q Jo. 1. 16.

r Act. 11.

26.

s Rev. 1, 6,

t Heb. 13.

5.

u Psal. 141.

2.

w Psal. 51,

14.

x Deut. 6,

6.

Coh 3, 16,

y Ps. 1, 7,

z Jo. 3, 16,

2. By those words or that title, *his on-  
 ly Son*, is to the full set forth the *Title of  
 dignity*, as God, the second person in the  
 Trinity. That these *Titles of dignity* doe  
 of due belong unto him, have we testimo-  
 nies to shew both, his *Son* y his *onely Son* z.  
 And for the *dignity by Son* is shewed him  
 to be as the *Father is God*, by *onely Son* to  
 be that his Son by nature, coeternall with  
 him, and not as good men and Angels  
 are by creation and adoption.

*Applic.*

Which may teach our beleefe of him as  
 of the onely God, and our thanks as the  
 onely Saviour, that having him we have  
 all good a, and wanting him have nothing  
 at all but evil b. Labour we then to be-  
 come

a Rom. 8,

32,

b Jo. 15, 5,

2 Cor. 3, 5,

c Jo, 1, 12, come one in grace with him, and then  
Gal, 3, 26, may we become sons of God with him c.  
Thus much of his *Titles of dignity*.

3. Of this *Title of Dominion* a word or two in those words of the Article that remaine, *Our Lord*: That he is *Lord*, let that his Lordly title over the world shew <sup>d</sup>, as to whom belongs the power <sup>e</sup>, and service <sup>f</sup> of all: and then *Our Lord*, how f Ps, 119, may our creation <sup>g</sup> and redemption <sup>h</sup> shew <sup>g</sup> it? yea that we are his by Gods free gift <sup>i</sup>: g Ps, 110, yea by the willing service of the godly <sup>k</sup>. 3. Col. 1, 16. They are his members and subjects acknowledging him as their head and Sovereign <sup>l</sup>. Col, 1, 15, raigne <sup>l</sup>.

i Psal, 2, 8,

k Act, 9, 6,

l Col, 2, 10,

*Applic.*

m Psa, 96,

10, Luk,

15, 17,

n Luk. 1,

75,

o 2 Sam,

3, 18,

That he is thus *Lord* of all, how may it amaze any that confront him? or overmasterly are proud of any their own Dominion? That he is *Our Lord*, how teach us the happinesse of all that piously depend upon him <sup>m</sup>? how by holinesse <sup>n</sup> dispose those all to that pious dependence <sup>o</sup>? and thus much be spoken of the *second Article*, come we to the third.

III. *Third Article*, Which was conceived by the holy Ghost, borne of the *Virgin Mary*: which with the next that followes sets forth the *Humiliation* of Christ: and the three next to that his *Exaltation*. Of which

*Humi-*

*Humiliation* two steps or degrees we have in this Article, and five in the Article following: as in this first that he *was conceived by the holy Ghost*: 2. that he was *borne of the Virgin Mary*: and then in the next 3. that he *suffered under Pontius Pilate*: 4. that he was *Crucified*: 5. that he was *Dead*: 6. that he was *Buried*: and 7. that he *descended into Hell*. To go on with this Article, that he was humbled, yea humbled himselfe, the Scriptures p shew, and by this first step or degree *conceived by the holy Ghost*, the Scriptures make an Angel q the witnesse: thereby to teach it no power of man, but the power of God, that could make God man: and that by descending yet by the second step, *borne of the Virgin Mary*, as the Scriptures also prover. Though of the holy Ghost conceived, which was a glorious conception, yet far beneath was it the dignity of the Lord of glory: to be conceived, but that out of wisdom he would humble himselfe to the Conception, and that out of love to be thus borne: that by that Conception he might be free from sin, pure, to purge the impurity of our conception: and by this birth like unto us in all, man, sin only excepted. And borne of a Virgin also to evade the pollution of natures

p Ph, 2, 8,

q Mar, 1,  
20, Luk, 1,  
35,r Is, 7, 14.  
Luk, 1, 31,  
Gal. 4, 4.

s Ps, 24, 10

t Ps, 5, 1, 5

u Heb, 4,  
im- 15,

impurity: and not only so, but thereby to shew also the power of God in that too beside the course of nature to produce so glorious a birth. And then borne of the Virgin Mary, a woman though poore, yet of the Linage of David, betrothed to a

w Mat, 1, Man of that Linage w.

20, Luk,

Applic.

2, 4,

x Mat, 11,

29,

y Luk, 14,

11,

z Ps, 4, 12,

a Phi, 2, 5,

b Jo, 13, 14

c Ro, 1, 4,

d 1 Pet, 2,

24,

Mat, 26,

38,

He humbled himselfe as if thereby to teach us to be humble x. And first in that glorious manner, as if thereby to teach the glory of Humility y. Then by many an hard ta ke thus humble he was for us, that we might undergoe any hardship for him, to be content in what ever state, so as to serve him z. And humbling thus himselfe for us, that we like him a should be humble to each other b. Whose thus Conception shews him God, and that his birth man: thus God and man in one Person, without confusion of both natures, without mixture of either: but both perfect God, and perfect man. One person that had the power of God c, and the parts of man d. The power of God to preserve man for God, and the parts of mans soule and body for mans soule and body to present man unto God. Without either of which power or parts or either of them he could not have beene the Redeemer.

That



That he was borne of a Virgin that was  
 poore shews the riches of his grace  
 and power so to enrich our poverty <sup>e. 2 Cor. 8,</sup>  
 Then of a Virgin betrothed, to honour <sup>9,</sup>  
 marriage, as in token of that honour at a  
 marriage shewing his first miracle <sup>f.</sup> And <sup>f Jo, 2, 11,</sup>  
 then a Virgin a woman of the Linage of  
*David* and betrothed to a Man of that  
 Linage, as if thereby to shew, that great-  
 nesse hath not all the preheminence with  
 God, but that the poore also may have  
 right to an inheritance with him. In both  
 this conception and birth may we read  
 lessons of the great love of God, that  
 would have our salvation wrought in this  
 manner, in this exhibition of Christ do-  
 ing all that might be done for his chosen,  
 as he did for his Vineyard <sup>g,</sup> leaving un-  
 done nothing that might be done for <sup>g Is, 5, 4,</sup>  
 them. Nor Christ leaving any step un-  
 trod, any degree not undergone, whereby  
 to effect mans salvation, as in this article  
 not only by these two steps of life, but as  
 in the next, steps he out by five degrees of  
 death for him. Of which next, and ther-  
 of in this

IV. Fourth Article, *Suffered under Pon-  
 tius Pilate, was crucified, dead and buried, he  
 descended into Hell.* 3. That he suffered un-  
 der *Pontius Pilate*, as we said the other two  
 were

were steps of life, so may we say these two be steps of death. And this is his first step to it, those two others of life being little lesse then presently an exhibition to death, from his Cradle to his Crosse under-going still as it were deadly sufferings. That he trod every these weary & wofull steps, the Scriptures also shew as how 1. he *suffered* (not onely desertion of God <sup>h</sup>, but also <sup>i</sup> many other tyrannous persecutions of men, but this worst of all) *under Pontius Pilate* <sup>k</sup> as that 2. He was *crucified* <sup>l</sup>, 3. dead <sup>m</sup>, 4. buried <sup>n</sup>, and 5. He descended into Hell <sup>p</sup>. 1. Suffered many as we said tyrannous persecutions of men as his flight from *Herod* <sup>p</sup>, the Pharisees reviling <sup>q</sup> and way-laying <sup>r</sup> him : yea his own Country mens contemning of him <sup>s</sup>, but this worst of all under *Pontius Pilate*, the true Messias suffering under a false Judg, the King of Heaven under an earthly petty President. And that not onely betrayed by a Disciple <sup>t</sup>, apprehended as a Theife <sup>u</sup>, accused, arraigned, condemned, yea crucified as a most accursed malefactor, crucified because to suffer the most accursed death <sup>w</sup>, and that to redeem us from the curse <sup>x</sup> : crucified because the most shamefull <sup>y</sup>, most painefull <sup>z</sup> death, and that to redeem from shame and pain <sup>a</sup>.

Thus

Thus ere he dyes for us enduring most bitter torturings, as the piercing <sup>b</sup> his hands and his feet, distention and nailing them to the Crosse, and the like: and that to turne away our tormentings, and crosse out the guilt of our sins <sup>c</sup>. Also 3. <sup>c</sup> Col, 2, 14, dead, to satisfie Gods justice for mans sins <sup>d</sup>, and confirme to Beleevers the promises of God in the Gospell <sup>e</sup>. Then 4. <sup>d</sup> Rev, 1, 5, <sup>e</sup> Heb, 9, 16, buried, to ratifie that confirmation, that as, when *Jonas* was cast into the Sea, then and not till then did it cease raging <sup>f</sup>: so <sup>f</sup> Jon, 1, 15, Christ being buried, then and not till then is Gods wrath appeased <sup>g</sup>. *Jonas* cast <sup>g</sup> Mat, 12, 40, into the Sea to appease its raging, so Christ into the grave to appease Gods fury. And then 5. *He descended into Hell*, that is, being dead and buried (when as to our redemption he had sealed its consummation) as if to shew his lowest estate, and that come he was to the bottome of these steps or degrees, he was in the Grave under the power of death and darknesse untill the third day, although in the garden <sup>h</sup> and on the Crosse <sup>i</sup> having suffered the most hellish paines, he yet by this thus continuance in the grave, would <sup>h</sup> Mat, 26, 38, 39, <sup>i</sup> Mar, 27, 46, consummate all his sufferings, and for a time be Captive, that after he might appeare the more glorious Conqueror over  
ver

ver Death and Hell for ever.

*Applic.*

That first he suffered, Christ the Son of God, that he should be driven to such an exigency for mans sin, may not onely shew the certainty of his salvation, but also the hainousnesse of mans sinne. And therefore never thinke it much what we suffer for sin, or thinke God austere that he will not spare us, that would not spare his owne Sonne for us. No, but that he thus suffered for us, the just for the unjust, as saith the Apostle <sup>1</sup>, lets accuse our selves as the cause of our sufferings, and beware of sinne, that may yet cause us to suffer. Then that under *Pontius Pilate* he suffered, may shew us the certainty of our

<sup>1</sup> *1 Pet.* 3, 18.

<sup>1</sup> *Gen.* 49. 10.

Messias the *Shiloh* *Jacob* speaks of <sup>1</sup>, (meaning Christ) which was not to come untill the Scepter was departed from *Judah*, which was now in *Pilates* time, *Jury* being become tributary to *Rome*, and he a President under *Cæsar*. Then secondly, that he suffers thus, crucified, the most dreadfull, dolorous and dismall sort of sufferings, may teach us how hard a matter it was to reconcile us to God, and what an hatefull and horrid thing sin is. Then thirdly, that he dyes, the Sonne of God for the sins of man, may teach us to leave

leave our man sin, and seeke unto th<sup>e</sup>  
our Saviour God: to be as those two  
Disciples were<sup>m</sup>, never satisfied till we<sup>m</sup> Jo. 1. 37  
had found Christ: be as the woman of  
*Samarita* was; having found him, never at  
rest till we have proclaimed him to o-<sup>n</sup> Jo. 4. 28.  
thers<sup>n</sup>, till we have made him ours, and<sup>29.</sup>  
crucified our old man of sin in these suffe-  
rings of this new Man of God<sup>o</sup>. Then<sup>o</sup> Rom. 6.  
fourthly that he was *buried*, may teach us<sup>6. Gal. 2.</sup>  
having crucified our sinnes with his suffe-<sup>20.</sup>  
rings, where to bury them in his death<sup>p</sup>. p Rom. 6.  
And to that end by faith and repentance<sup>4.</sup>  
to beate downe, to kill in us whatever  
reigning contagion of sin<sup>q</sup>. Christ dy-<sup>q</sup> vers. 22;  
ing to that end that we should not live to  
our selves in our sin<sup>r</sup>, but unto him in ho-<sup>r</sup> 2 Cor. 5.  
linesse of life, in upright and honest con-<sup>25.</sup>  
versation<sup>s</sup>. And then fifthly that he de-<sup>s</sup> Luk. 1.  
scended into Hell, may teach us that he hath<sup>75.</sup>  
left unassayed no mean of our salvation,  
but having lost heaven by our sinne, and  
merited hell, he by his merits will bring  
us even from hell to heaven. And there-  
fore should we leave unassayed no means  
may make us forsake sin, but by holinesse  
and righteounesse in him make us fit  
for heaven.

Disciples; tis true, there are many a-  
bout this part of this Article, & many wil

not have Christ descend to this lower step of hell, the place of the damned, but that he went only to the grave, the place of the dead. But knowing Christ to become the Conqueror of hell wherever it is, and to have got the mastery over death and Devils, we may rather modestly beleieve the truth of this part of the Article, then curiously enquire into the manner of it: beleieve Christs descent, though not knowing how he went thither, and that whether or no while his body was in the grave his soul went into the place of the damned as some thinke, or however otherwise, whither in soule or body or both, or neither, went thither makes no matter, as to our knowledg of the manner, it being a matter plain enough that he became victorious over hell, that both death & Devils were made subject to him: and not onely so, but by that his Conquest over both made us all Conquerors. Witnesse his most glorious *Exaltation*, and steps by which he ascend. in the next three Articles, in which are four degrees of it, first in the next which is the fifth Article, secondly in the sixt, and first more in the seventh. Of which exaltation now next, and thereof *first*, the first step thereof which is in the

1 Cor.  
15. 55.  
u vers. 57.



V. Fift Article, *The third day he rose againe from the dead.* Where is to be noted what now next he did, 1. *rise again,* 2. *when,* the third day, and 3. *whence,* from the dead. That first he rose again, the Scriptures teach and that too according to the Scriptures. *When,* the third day w. And thirdly also *whence,* from the dead x. He first thus rose againe, as by those steps of his *Humiliation* abased to purchase our salvation, so by these of his *exaltation* raised to apply that salvation to us y. And as by that last step in his *Humiliation* having to the full satisfied for our sin, so in this first step of his *exaltation* begins he to shew his glory, for till thus raised are we not fully happy, nor he fully glorified z: the full of our happinesse consisting most in that his glory, who thus rises again as evidence that he hath both satisfied for our finnes and vanquished death, and that we also shall rise in him a from both sin b and death c. Then secondly, the third day he rose again, nor sooner, nor later, no sooner because they might see he was truly dead, no later because they might see his power over death. And then thirdly *from the dead* he thus rises to make good that his saying d that he would destroy the Temple, meaning his body, by death, and three dayes

w 1 Cor.

15, 4.

x vers. 12.

y Rom. 4.

24.

z Jo. 7. 39.

a Ro. 6. 4.

b Rom. 8.

11.

c 1 Cor.

15. 17. 86

20.

d Jo. 2. 19.

102

raise it up againe, meaning this his third dayes resurrection from the dead.

*Applic.*

That first he rose againe, may teach us that faithfully applying to our selves his merits, nor death, nor Hell shall detain us, but that in him we may be happy, perils and persecutions shall not for ever oppress us, but though for a while by them bearing the markes of Christ e, yet this rise of Christ shall raise us from them f. The grave shall not for ever detaine us g, but in this his *Exaltation* shall we rise also thence. Then secondly that the *third day* he rises, nor sooner, which may teach us not to despaire, but patiently wait the salvation of God, that though a while we may be miserable or afflicted, yet in the end we shall be blessed. And then that no later he staves before he rises, may teach us not to distrust that salvation, but waiting Gods appointed time, which though unknown to us, yet this to know, that salvation shall come h. And then thirdly, that from the dead he rises, what comfort may that administer, that our weaknesse buried in his death shall be strengthened by the power of his resurrection i.

e 2 Cor. 4.  
10.  
f vers. 14.  
g 1 Cor.  
15. 22.  
h 1 Thes. 4.  
10.  
i 1 Cor.  
15. 43.

See we next those two steps of his *Exaltation*

altation how in the

VI. Sixt Article, *He 1. ascended into heaven and then 2. sitteth on the right hand of God the father Almighty.* He first ascended into Heaven, that he might not onely on earth by his *resurrection* testifie his power, but by his *ascention* also into heaven creat also our happinesse: and that, there to prepare a place for us <sup>k</sup>, to send and showr downe his gifts and graces on us <sup>l</sup>. And then secondly he *sitteth at the right hand of God the Father Almighty*: where by Gods *right hand* is meant, not that he hath hands or feet, or the like, who is a *Spirit* <sup>m</sup>, but as spoken after the manner of men, who by *right hand* meane all manner of preheminence <sup>n</sup> which now Christ hath at Gods right hand, meaning thereby his <sup>o</sup> power <sup>p</sup>, his goodnesse and glory <sup>q</sup>, And there so sitteth to manifest the full of mans Redemption <sup>r</sup>. Not onely at first by his *Humiliation* to plead for us, but by this *Exaltation* on this step of judicature continually to plead for us <sup>s</sup>. Thence to give out writs and mandats for the managing of his Church and chosen, by the power of his spirit more fully ruling in the hearts of his people <sup>t</sup>: and by the rule of his Word speaking by that spirit <sup>u</sup>: by both that Word and Spirit drawing unto him-

k Jo. 14. 4.  
l Jo. 7. 39.  
& 17. 7.  
Eph. 4. 8,  
11, 12, & c.  
m Jo. 4. 24.  
n Phi. 2. 9.  
Ep. 1. 20.  
21.  
o Ex. 15. 2  
p Ps. 118.  
15.  
q Psal 16,  
11, 110, 1,  
Mat. 28,  
20. Heb. 1.  
r Heb. 10.  
12.  
s Rom. 8.  
38. Heb.  
7. 15. &  
t Joh. 14.  
16.  
u Heb. 4,  
12.

w Jo. 15. him w that he should do, as afterwards \*  
 11. is the doing testified. When though in his  
 x Act. 2. humane nature he ascended into heaven y,  
 41. & 47. where he is thus in power on Gods right  
 y Mat. 26. hand, yet is he with us too, though not as  
 11. Act. 7. before in Body z, yet more fully then be-  
 56 fore in Spirit \*.  
 z Jo. 16.  
 28. Heb. 8.

*Applic.*

4. That first he ascended, and that to  
 a Mat. 28. showr his gifts and graces on us, may ad-  
 20. Jo. 14. minister our carefull attendance on him,  
 18. 26. that our hearts be prepared happily to  
 entertain those gifts and graces: and that  
 by obedience to his Word and Spirit,  
 b Ep. 4. 30 that we by sin grieve not the one b, nor  
 c Col. 3. pervert the other c. That he ascended in-  
 16. to Heaven the place of all blisse and true  
 happinesse, may prompt when ever he  
 shall please to call for us, our both readi-  
 nesse and willingnesse to be with him,  
 yea our desire to be with him d: and in  
 the meane time to count him most deare,  
 d Ph. 1. 23 to have faithfull dependance on him e.  
 e Phil. 3. Then secondly that he *sitteth on the right*  
 8, 9, 10. *hand of God the Father Almighty,* and that  
 to manifest the full of mans Redemption,  
 to intercede for us in heaven, by his word  
 and spirit to governe us upon earth. How  
 in this advocate may we have Confi-  
 dence f,

dence <sup>f</sup>, that not only Heaven at last shall <sup>f</sup> Jo. 14. 13.  
 be our home <sup>g</sup>, but that here till we come <sup>g</sup> Jo. 14. 3.  
 at that home hereafter, have we his word  
 and spirit to direct us? which may teach  
 us not to faint under crosses, nor lanch out  
 into carelesse<sup>n</sup>esse, but to take to us these  
 armes of God to draw us to God, such as  
 the preaching of his word <sup>h</sup>, the blessed <sup>h</sup> Rom. 10  
 influence of good motions of his spirit, <sup>17</sup>.  
 that we attend the one by our diligent  
 hearing of it, and quench not <sup>i</sup> the other <sup>i</sup> 1 Thes. 5  
 by our contempt or carelesse<sup>n</sup>esse: See- <sup>19</sup>.  
 in Christ at Gods right hand, humbly  
 to submit our selves to Christ <sup>k</sup>. And as <sup>k</sup> Pla. 3. 6,  
 he gloriously overcame death and hell and <sup>11. 12.</sup>  
 the Devill, and those whatever enemies  
 of ours that erst surprised us, so that we  
 be carefull to overcome those whatever  
 our sins and lusts may without this our  
 care surprize us. This by the holy spirit  
 of God is still commended to our care <sup>l</sup>. <sup>l</sup> Rom. 6.  
 And but by our conquest over this, no <sup>12.</sup> <sup>1</sup> Jo.  
 promise of being happy with Christ <sup>m</sup>. <sup>2. 1.</sup>  
 Thus of these two steps of Exaltation, the <sup>m</sup> Mat. 19.  
 fourth and last, of which lets now next <sup>28.</sup> <sup>Rev.</sup>  
 see as in the <sup>3. 21.</sup>

VII. Seventh Article, *From thence he  
 shall come to judge the quicke and the dead:*  
 which Article offers to our consideration  
 these foure particulars, as first, That there  
 shall



shall be a judgement, 2. That be (Christ) shall be the Judge, 3. the place whence he shall come to become this Judge, from thence, to wit, Heaven, where he sits at Gods right hand: and fourthly (when as a cloze to this part of the Creed, and explaining this Article, consider we may the Manner of the Judgement, what it is, and the proceeding of it,) whom it is he shall judge quick and dead. 1. There shall be a judgement, and Christ, though yet deferring his coming, shall yet thus come to judge. Tis not the mocks<sup>n</sup> of scorners shall frustrate it, but this reason were it no other were enough for it, that Gods justice to both good and bad may require it<sup>o</sup>. But besides not only Scriptures back'd thus with reasons: but they also infallible which we must rather beleieve then question, evidence the same truth, that there shall be a judgement<sup>r</sup>. 2. Christ shall be Judge, the same that ascended shall descend<sup>q</sup>, and to this purpose to judge, a; who hath now all power thereof<sup>r</sup>. 3. From Heaven he shall come<sup>r</sup>: that place whence implying a place whither, which though uncertaine where, yet must conclude that it must be on the earth: there where we have done good or evil, to have this last sentence. But the Scriptures being silent, let us not



pres the knowlcdg of the place, but rather  
duly prepare our selves wherever and  
whensoever it be, that also being uncer-  
taine, I meane so as to us uncertaine, but  
certainly knowne to God; that Christ <sup>t Mat, 24,</sup>  
shall come to judge, *the quick and the dead* : <sup>26, Act,</sup>  
which is our fourth note in this Article. <sup>17, 30,</sup>  
*The quick*, they that <sup>u 1 Cor,</sup>  
alive, and *the dead*, all them sleeping in <sup>15, 51,</sup>  
their dust from the first man *Adam* to the  
last that ever shall dye : all others whoe-  
ver <sup>w,</sup> all the world <sup>x.</sup> And all in this <sup>w Rom,</sup>  
manner shall then appeare in Judgement, <sup>14, 10,</sup>  
where shall be Christ the Judge sitting on <sup>x Act, 17,</sup>  
his throne of glory, with his Assessors the <sup>31, 2 Cor,</sup>  
twelve Apostles <sup>y</sup> on theirs, assenting to <sup>5, 10,</sup>  
his glory and judgement. Then the <sup>y Mat, 19,</sup>  
*Parties* to appear at this judgement, *all Nati-* <sup>28,</sup>  
*tions* <sup>z</sup>. When this shall be the procee- <sup>z Mat 25,</sup>  
ding of it. The cause shall be pleaded, <sup>31, 32,</sup>  
the good and the bad severed one from a-  
nother <sup>a</sup>. When they that have done <sup>a vers, 33,</sup>  
good shall go into life everlasting <sup>b</sup> : they <sup>b vers, 34,</sup>  
that have done evill into everlasting <sup>c vers, 41,</sup>  
fire <sup>c</sup>.

*Applic.*

That first there shall be a Judgement,  
a general Judgement of all at the last day,  
may teach us all carefullnesse in faith and  
holinesse to prepare for it, to repnt us of  
our

d Luk. 12. our sins done to others<sup>d</sup>, not to repine  
 58. at injuries done unto us by others<sup>e</sup>: as  
 c 1 Cor. 4. knowing there is a righteous Judge shall  
 4. take due cognizance of both, which is  
 Christ. When secondly, that he is the  
 Judge, labour should we to be found in  
 f Ph. 3. 18 him, as without whom all is but as losse<sup>f</sup>,  
 g Rom. 8. and but in him no life at all<sup>g</sup>. To avoid  
 1. whose severer sentence and happily to  
 h 1 Cor. please not this Judge, but labour we in all  
 5. 10. we may to please him<sup>h</sup>. That thirdly,  
 Christ shall certainly come from heaven,  
 though uncertaine it be where he shall  
 judge, may prompt us to prepare for him,  
 when and wherever he comes. From that  
 uncertainty of his coming gathering that  
 this is our certaine duty at all times to  
 looke for his coming, patiently to waite  
 i Hab. 2. 3. for that his coming<sup>i</sup>. Then fourthly, that  
 come he shall to judge *quicke and dead*, may  
 hint us the impartiall proceeding at this  
 Tribunall, when now there will be no  
 excuse of appearance, no shifting off this  
 appearance, but that all shall appeare. Let  
 then all duly prepare for it. Labour to  
 be of the number of the godly, who then  
 shall be called to glory, and be carefull  
 not to be of the number of the ungodly  
 shall then go into condemnation: which  
 may

may teach us by well living to love the presence of Christ, who then shall present us to this glory, and not by ill living to incur that condemnation: but as of fire the tormenting Agent to be as much affraid of doing or committing sinne the cause of this torment, as of running headily into the fire the tormentor.

Come we now next to expound the *third part* of the Creed, which some make all the Articles following, other some onely that one that next followes which is the

VIII. Eighth Article, *I beleieve in the holy Ghost*: where is to be considered these two particulars, as first *what* or *who* the holy Ghost is, and then secondly, *what* we must beleieve as touching the *holy Ghost*. As to the first, The *holy Ghost* is a *Spirit* as God is, and is even the same or that very God that is a *Spirit* & is the *third Person* in the *Trinity*, distinct from the other *two*, also distinct persons, *Father* and *Son*, a reall *subssistence*, though *one* be the *substance* of all *three*, and that God <sup>1 Act. 5, 3,</sup> <sup>4. 1 Jo. 5, 7,</sup> He is called *Spirit* because of his spirituall being, not that more a *Spirit* he is then or *Father* or *Son*, but that *spired* or *breathed* he is by them both, and *breathes* in the hearts of Gods chosen. And *holy* he is called

led not that properly he is more *holy* then any of the rest of the Persons, (for they also have this like Title or attribute of *holiness*, both the *Father* <sup>m</sup> and the *Son* <sup>n</sup> are termed *holy*, yea men <sup>o</sup>, women <sup>p</sup>, Angels <sup>q</sup> have sometimes this Epithet of *holy*, but that his proper office it is to sanctifie and make *holy* <sup>r</sup>, by him to acknowledg Christ, of him to receive what ever gift or grace he hath, he rules <sup>s</sup>, he leads <sup>t</sup>, he regenerates <sup>u</sup>, he teacheth <sup>w</sup>, he comforts <sup>x</sup>, he confirms <sup>y</sup>. And as he is this all, so 2. this all must we beleieve, this ought to be every particular mans Creed, as of Father and of Son, so also of the holy Ghost, *I beleieve*, must be every ones Profession, of every one of them, of this *third Person* the *holy Ghost*, as well as of the *first* or *second Father* or *Son*, to beleieve as we have said a distinct person a true God, equall to both Father and Son, though a distinct subsistence, another person, yet for substance the same God: though proceeding from Father & Son, all three one God from whom all good cometh <sup>z</sup>, yet as holy Ghost the third Person, the distributor & dispenser of that good, as of knowledge <sup>a</sup>, utterance <sup>b</sup>, love, joy, peace <sup>d</sup>, and the whatever like gifts and graces holy men are endued with.

That

## Applic.

That first the holy Ghost is thus God, as God let us love and honour him, by faith and obedience make our selves fit Temples for him <sup>d</sup>, by sin not to grieve or reject him <sup>e</sup>. And then secondly, that he is the Author of holinesse, may teach us, faithfully to acknowledge that Author, not to any power of our own, but to him to ascribe the working of it by the energy of his word and working to accompt still our Christianity, to come to Christ by him <sup>f</sup>, by then both to God <sup>g</sup>. And thus much of the third part: the fourth and last followes in the following Articles, of which next.

d. 1 Cor. 6,  
19.  
e. 1 Cor. 3.  
16. Eph. 1  
4. 30.

f. 1 Cor. 1  
12, 3.  
g. 1 Jo. 4.  
12, 13, 14  
15. —

Or otherwise, we may consider this Creed (being as saith a Father the Rule how to order our faith concerning God and the Church of God) as divided into these two Parts first of God, secondly of the Church of God. 1. Of God that (as already explained) there are three persons and but one God: 2. Of the Church of God, we are now next to explain that next unto God the Father of blessings ought we to fix our Faith on the Church of God, as being the fruitfull Mother that brings forth Children unto God. When now in this Part are to be considered, first the



the Church it selfe, secondly the blessings God bestowes upon it. That Church, as in the first clause of the ninth Article, those blessings as in the latter clause, and the three following Articles. Two of those blessings, *to wit*, first the Communion of Saints, in the latter clause of the ninth Article, and secondly the forgiveness of sins in the tenth, being blessings of God to his Church in this life: and the other two, *to wit*, first the Resurrection of the Body in the eleventh Article, and secondly the life everlasting in the twelfth and last, blessings in the life to come. Of all which next in their order, and first of the

IX. Ninth Article, *The holy Catholicke Church the Communion of Saints*: and therefore of first the Church it selfe, (both that triumphant in heaven, and this militant on earth: *this* as a doore or entrance in to that, this of Grace here, that of Glory hereafter) where we are to consider our Creed as to the Church, 1. What to beleeve of it, then 2. What it is beleeve we must and that againe 1. Not in this or that other particular Church, as this sect or that faction or the like, in this or that Country, or the like, but that God hath a Church in generall, and that is the whole company of the godly, wherever in  
the

h Heb. 12,  
32,  
i 1 Tim, 6,  
12,



the whole world, that this Church hath  
 beene from the beginning, in all the  
 world, whence it is called *Carholique*. Then  
 2. That this Church as partly we have said  
 is the whole Company of the godly, of all  
 Gods faithfull ones wherever and every  
 where called out of or from among the  
 faithlesse<sup>k</sup>, that of Children of wrath by  
 nature<sup>l</sup>, are by grace<sup>m</sup> made heires of  
 God in Christ<sup>n</sup>, and beating downe the  
 reigning contagion of sinne, study and  
 practice holinesse of life<sup>o</sup>, whence it is  
 called *holy*. Secondly, as the first blessing  
 God bestowes on his Church, is that as  
 said in the latter clause of this Article, the  
*Communion of Saints*, which is the blessed  
 company of the godly wherever that have  
 holy fellowship and communion both  
 with God and among themselves, with  
 God of enemies and them afar off, made  
 friends and nigh by the blood of Jesus  
 Christ<sup>p</sup>: then with and among them-  
 selves, by holy exhortation<sup>q</sup> to well-do-  
 ing<sup>r</sup>, by wise Counsels and admonitions,  
 by comfortable discourses of God and  
 godlinesse<sup>s</sup>, by frequent<sup>u</sup> and mutuall<sup>v</sup>  
 prayer. And as fruits of all these, not  
 onely thus well to word it, but also to  
 shew this communion by good works, not  
 only to speak well to & fo one another,  
 but

k 1 Cor, 1  
 16, 1 Tim,  
 1, 12, 13,  
 1 Ep 2, 3,  
 m verse 5,  
 & 8,  
 n Rom, 8,  
 17,  
 o Ep, 1, 4,  
 1 Pet, 1,  
 15,  
 2 Pet, 1, 5,  
 6, 7,  
 p Rom, 5,  
 6, 7, 8,  
 Ep. 2, 12,  
 13, & 19,  
 q Heb, 3,  
 13,  
 r Heb, 10,  
 24,  
 s Gal, 6, 1,  
 Col, 3, 16,  
 t 1 Thes,  
 4, 18, &  
 chap, 5,  
 11, 14,  
 u 1 Thes,  
 5, 17,  
 w Jam, 5,  
 16,  
 x Mat. 23,  
 3, Act. 2,  
 44, Heb,  
 13, 16,  
 1 Jo. 3, 17.

but to do wel also to & for one another <sup>z</sup>.

*Applic.* That (as to that latter diuision of the *Creed*) as in the first part considered there are three persons <sup>y</sup> in the Trinity, &

<sup>y</sup> 1 Io. 1, 7, in unity but one God: why, so should we  
<sup>z</sup> Jo. 17, 21 labour though many persons we be, yet  
<sup>Act. 4, 32,</sup> to be all of one mind <sup>z</sup>. That unity in  
<sup>Ro. 15, 6,</sup> God pointing (as 'twere) to the unity  
<sup>Eph. 4, 5,</sup> should be among the people of God. As

to this *second part* the *Church of God*, she being the faithfull Mother that brings forth

Children unto God, how should we labour that we may become the Children

of God, to become her children? Consider the Appellations in Scripture given

<sup>a</sup> Psal. 84, to the Church as the *house* of God <sup>a</sup>, the  
<sup>26,</sup> *house* of Christ <sup>b</sup>, the *City* of God <sup>c</sup>, the *Bo-*

<sup>b</sup> Cant. 4, *dy* of Christ <sup>d</sup>, the *Pillar and ground of truth* <sup>e</sup>,  
<sup>9, 9,</sup> and the like. And what is all this for?

<sup>a</sup> Pl. 87, 3, but that they that will be saved by Christ  
<sup>d</sup> 1 Cor, and be members of that body whereof he

<sup>12, 27,</sup> is the head, must also be members of his  
<sup>e</sup> 1 Tim, Church, which is his body, and which he

<sup>3, 15,</sup> is the Saviour of <sup>f</sup>: and therefore confers  
<sup>f</sup> Act. 2, 47 on it blessings, both nere and hereafter,

<sup>Eph. 5, 23</sup> here the *Communion of Saints*, the *Remission*

of sins, hereafter a glorious *Resurrection*,

and an *eternall life* of glory.

As to this ninth Article, and thereof as to the first part or clause of it, that first we

are

are to beleve not in this or that particular Church, but that God hath this Church in generall, the whole company of the godly whereever, and therefore called *Catholique*, may teach where to resort to, to heare and have the glad tidings of salvation, not by adhering to any particular sect or conventicle, but to the whole Church of God in generall, by that Militant here to have access to that Triumphant hereafter. That secondly, this Church (as *Catholique*, so) is holy too, as consisting of the whole company whereever, of the faithfull, may teach our care to become faithfull, holy &, by whatever debosherie not to defile it<sup>h</sup>, nor by whatever wicked meanes to annoy it<sup>i</sup>, in as much as the injury offer'd unto it is as offer'd unto God<sup>k</sup>: and that he that shall any wise injure it deserves not the Name of a Christian<sup>l</sup>. Then as to the second clause, that the Communion of Saints which is the first blessing God here bestowes on his Church, is only the where-ever Company of the godly, may hint unto us of what Company we ought to be, of this faithfull society, if in Christ we meane to attaine Salvation: these onely faithfull being that little Flock on which Christ hath promised to bestow a King-

g 1 Pet, 1,  
16,  
h 1 Cor, 5,  
1, & 13,  
i Psa. 105,  
15,  
k Zech, 2,  
8.  
l 1 Cor.  
13.9.

mLuk. 12.  
32.

n Jo. 10.  
16.

dome<sup>m</sup>. Which Flock are they that are of this Fold the Church, of which Christ himselve is the Shepherd, he the one Shepherd, and this Church the one Fold he speakes of<sup>n</sup>. The Unity whereof as it was his worke, so should it be our endeavour, weto unite us to him, and to unite us among our selves. Thus of the first blessing here in this Article: the second have you in the next which is the

X. Tenth Article, and that this, *The forgivenesse of sins*: Though other blessings there are as appertaining to this life, yet these two are the main blessings, *that of the Communion of Saints*, which we have expounded, and *this of the Remission of sins*, we come next to expound or explain, A maine blessing tis<sup>o</sup>, a blessing of this life p. No other mean to free us from sin, for being by nature all sinners, dead in trespasses and sins q: Gods free grace in Christ, which is this forgivenesse, is that onely must revive us r. That had, will doe: and that if sought, is a certaine meane to be had s. But will we know how? God tis gives it t: but ever upon this condition that we repent u. *Remission* never comes but by the way of *Repentance* w. And by that way it ever comes x.

o If. 33. 24.  
Psal. 32. 1.  
p Eccle. 9.  
10. Mat.  
5. 25.  
q Eph. 2.  
1. 3.  
r ver. 5. 8.  
s Ps. 32. 5.  
t If. 43. 25  
Mark. 2. 7  
u Luk. 13.  
3. 4. Act. 3.  
19.  
w 1 Jo. 1. 9  
x Ps. 32. 7.

That

Applic.

That Remission of sin is that other great blessing of God to his Church in this life, how above others ought we to seeke for that? To repent us of our sinnes, that we may obtaine this blessing. And when a blessing of this life, here had or never had, how ought we to let passe no time when, but still be both mindfull and carefull how to obtaine it? and as the Apostle wisheth <sup>x</sup>, dayly to call unto each other to be still mindfull of this. That when but by this there is no meane to free us from sin, that we be mindfull still to keep God the giver of this our friend, who that if faithfullly sought too, wil give it us, how againe ought we still to seeke him? And being onely sin is it that steps between God and us to the prejudice of this forgivenesse, our ever care it must be, that to keepe us by God, we ever keep off sin <sup>a</sup>. Thus of the two maine blessings here, come we next to explaine those other two maine blessings hereafter, the first whereof we have in the next, the

y Act. 3: 19.

x Heb. 3: 13.

y Is. 55. 6: Mat. 7. 7. z Is. 59. 2: a 1 Jo. 2. 1.

XI. Eleventh Article, and that this, the Resurrection of the Body: which is, that our bodies though buried and turned to dust and ashes, yet shall be gathered and rise againe <sup>b</sup>. Yea the very same bodies <sup>c</sup>,

b 1<sup>st</sup>. 6. 19. perfect and intire <sup>d</sup>, as no more subject to  
 A<sup>c</sup>t. 24. 15 death <sup>e</sup>, so surely not subject to any losse,  
 Rev 20. 12 harme or imperfection, made immortall  
 c Job. 19. and glorified bodies <sup>f</sup>. And as here for-  
 25. 26. 27 given and remitted by Christ's blood <sup>g</sup> :  
 d A<sup>c</sup>t. 3. 21 so hereafter raised by the power <sup>h</sup> and  
 e Rev. 21. vertue of Christ's Resurrection <sup>i</sup> at the  
 4. last day <sup>k</sup>.  
 f 1 Cor.

15. 53.

g Eph. 1. 7

h Mat. 22.

29.

i Ro. 8. 11.

1 Cor. 15.

20.

k Job 14.

11. 12.

Jo. 11. 23.

24.

*Applic.*

That this order is observed in Gods distribution of these blessings, first thus to blesse us here, and after so to blesse us hereafter, may teach us to observe and note the order by what steps to attaine happinesse, that fellowship we must have with the godly here, and our sins forgiven us, ere we can hope to have our bodies raised so as to attain everlasting life. Then that our bodies shall rise againe, yea the very same bodies, how may this comfort each dying soule to thinke he is not lost for ever, but onely laid up for a time? and therefore while living, labour to keep our bodies pure and unspotted from any the filthy pollution and reigning contagion of sin, that after being dead, at this Resurrection they may yeeld a sweet favour to God. And being to be raised by the power and vertue of Christ, learne we still to magnifie that power, not to doubt,

nor



nor any wise to distrust this Resurrection:  
But that we shall rise againe, yea that all  
shall rise<sup>1</sup>, both good and bad, though<sup>1</sup> Jo. 5. 29.  
the bad to abad, a sad and dismall doome  
to have eternall death and damnation,  
yet that that is, though but just to them,  
as to the good to their fuller comfort and  
consolation, the more to magnifie Gods  
mercy, and be sensible of their owne hap-  
pinesse, *everlasting life* and Salvation.  
Which *everlasting life*, come we next to  
explain, the second blessing hereafter, as  
set forth in the

XII. Twelfth and last Article, *The life everlasting: Amen.* This is may I say the  
Crowne of blessings, and an happy close  
to our Creed. Wherein our faith hath its  
full consummation of happinesse. In this  
is it the Sheepe which is the Church that  
listen to the voyce of Christ the Shepherd,  
have summed up the price of their happi-  
nesse, and blessed issue of his voyce, they<sup>m</sup> Jo. 10.  
hear him, they follow him, and he in this<sup>27. 28.</sup>  
blesses them, makes them happy<sup>n</sup> Tit. 3. 7.  
By e-<sup>o</sup> Jo. 17.  
ternall life, meaning both life of grace<sup>n</sup>,<sup>24.</sup>  
and also life of glory hereafter<sup>o</sup>: the one<sup>p</sup> Jo. 5. 24.  
an entrance as 'twere to the other<sup>p</sup>.<sup>q</sup> Plal. 31.  
Which what either is, is beyond our ken<sup>19.</sup>  
or compare, admirable, ineffable<sup>q</sup>. Be it<sup>i</sup> Cor. 3. 9.  
otherwise what it will be, this we know<sup>2</sup> Cor. 12.  
<sup>5.</sup>

and are assured of, we shall be freed from  
 r Rev. 1. 4. all evil  $\tau$ , enjoy all good, and that too for  
 s Pl. 116. ever  $s$ . This life is *everlasting* life.  
 11. *Applic.*

That this life is such an ineffable blessing, how should we labour to attain it? And being of everlasting being, what persons should we be if we meane to attaine it? How labour to be Citizens fit for the Celestiall City, men not immersed with  
 t Rev. 21. any wilfull pollution of sin  $\tau$ , but such as  
 27. here attend the good pleasure of God, doe his Commandements, live the life of grace here, that we may have right to  
 u Rev. 22. that life of glory hereafter $u$ , every one in  
 14. his proper place and calling by faith and repentance laying hold of that temporall life of grace, that so he may attaine that everlasting life of glory. So as whatever our care be here, though by carnall Christians scorned, contemned, despised, derided, yet of Christ may we hear that happy call hereafter, *Come ye bless'd of my*  
 w Mar. 25. *Father, &c.* w. And thus have you an end  
 34. of the Articles.

*Amen*, is an Hebrew word used even in all Languages, to signifie an assent to what we say, approve of, or pray for, and is to be understood to testifie our faith, even of every these Articles of the Creed, as of e-  
 very

very petition in the Lords Prayer. As to the further explanation whereof we refer you to our exposition of the word at the end of the Lords prayer.

Many other circumstances might be noted incident to every Article of the Creed: but we study brevity, and to explain that obvious in the words of it as set down in the sum or Creed it selfe, and produced only such proofes as might thus briefly explain that summe: there being in that sum sufficient as to matter of faith, without seeking much after circumstance and therefore from this exposition of the Creed hasten we next to that of the ten Commandements.

### *A briefe Exposition of the ten Commandements.*

**T**He ten Commandements being not as the Creed is, a sum of faith set by uncertain Authors, (and therefore needed our prooffe by Scriptures of every the Articles of it, to adde to them infallible truth) but the immediate dictates of the spirit of God himselfe in the Scriptures: needlesse it may be to labour much after other prooffs. Though to strengthen our  
both

both credit of them that they are Gods,  
 and to abet our keeping of them, as good,  
 we have them not onely once but twice \*  
 recorded. And that too more then once,  
 twice, yea thrice y by the number of ten,  
 and that againe oft in two Tables z rec-  
 y Exo. 34. koned up by Christ in two Commande-  
 28. ments a, by St Paul in one word b,  
 Deut. 4. Love,  
 13. & 10. 4 When now to go on with this explica-  
 z Exo. 24. tion, take we them as recorded, *Exodus*  
 12. & 31. Chapter 20. Ver 1. down to the eighteenth  
 18. & 32. verse. The two first verses whereof are  
 15. & 34. the Preface: the fiftene following the  
 1. & 4. & Commandements themselves. Where by  
 29. Deut. 4. 13. & the Preface we learne, that these Com-  
 & 5. 22. mandements are Gods Commandements,  
 9. 10. 11. things commanded us of God.  
 15. 17. & Use. Which may teach us our obedi-  
 10. 1. 3. 4. ence, what the true object of it is, the  
 1 Kin. 8. 9. things commanded of God, prescribed to  
 a Mat. 22. us and warranted in his Word c. Then for  
 37, 38, 39 the Commandements themselves, the  
 40. two Tables teach these two main duties,  
 b Ro. 13. the first our duty towards God, the second  
 10. our duty towards man or our neighbour:  
 c 1st. 8. 20. in both which tables you have the Com-  
 2 Tim. 3. mandements for the most part negative,  
 16. 17. as if to intimate our more carefull keep-  
 ing of them: onely the fourth and last  
 of

Note.

of the first table is in a sort both affirmative and negative, as if hinting our most exact keeping and observing of the Sabbath. The fift and first of the second Table affirmative, as if to shew us worse then ungodly if at all peccant in that: the Law even of both Nature and Nations requiring that.

*Note.**Note.*

To some of them as to the second, third, fourth and fift, are Reasons annexed for our obedience. But if Jews were stubborne and might perhaps need such, let not Christians seeme to exact any, but knowing them the Will of our Lord and Master, as obedient servants strive to performe and worke what he wils, without any respect to these like Reasons. It being sufficient to abet our obedience thereto, that he commands them, as those others he doth without shewing such like reasons. And for the method of them, not to take or one or other negative alone or affirmative alone: know we, we ought to take them all both wayes or in both senses, one by the rule of contraries implying the other. So as in every one of them there is both things commanded us to be done, as also things whereof we are forbidden the doing. As, In the first Table as respecting God, and

1. In

a Eph. 4.     I In the first Commandement, respec-  
 5. 6.     tting God himfelfe, that we acknow-  
 b Jon. 1. 9.     ledge him, and no other for God <sup>a</sup> : tru-  
 c Prov. 3.     lie to professe him by both our words <sup>b</sup>,  
 6.     and our workes <sup>c</sup>. To the true perfor-  
 d Col. 1,     mance whereof *is commanded*, our know-  
 10.     ledge <sup>d</sup>, faith <sup>e</sup>, hope <sup>f</sup>, love <sup>g</sup>, patience <sup>h</sup>,  
 e 1 Jo. 5. 4     humility <sup>i</sup>, and the like what other ver-  
 f Rom. 8.     tues <sup>k</sup> : And forbidden our ignorance <sup>l</sup>, ju-  
 24, 25.     g Pl. 18. 1.     fidelity <sup>m</sup>, distrust <sup>n</sup>, hatred <sup>o</sup>, impatience <sup>p</sup>,  
 h Rom. 8.     pride <sup>q</sup>, and the like, with other Vices <sup>r</sup>.  
 28, 29.     i 1 Pet. 5. 5.     k 2 Pet. 5, 6, 7, l Hof. 4, 6, m Psal. 14, 1, n Jer.  
 17, 5, o Ro.     m, 1, 30, p 2 King. 6, 33, q 1 Cor. 4, 6, 7, r 2 Pet.  
 2, 9. Rom.     1, 21, &c.  
 s Il. 29. 13.     I I. In the second, respecting the wor-  
 t Mat. 28.     ship of God, and as to the means of that  
 20.     worship that we use not therein the de-  
 u Ps. 95. 6.     vices of men <sup>s</sup>, but go by the dictates  
 w Dan. 6.     and directions of Gods word <sup>t</sup>. To the  
 10.     true applying whereof, *is Commanded* di-  
 x 1 Thef.     vine adoration and reverence <sup>u</sup>, maugre  
 5. 17.     y vers. 18.     all opposition of Idolatrie, care in per-  
 z Rom. 10     formance of it <sup>w</sup>, using warranted helpes  
 17.     thereto, and prayer <sup>x</sup>, thanksgiving <sup>y</sup>,  
 a Mat 28.     the ministry of the word <sup>z</sup>, and sacra-  
 19.     ments <sup>a</sup>, Order and decency in Gods ser-  
 \* 1 Cor.     vice <sup>\*</sup>, and the like : And *forbidden* super-  
 34. 40.     stitious adoration of Saints or Angels <sup>b</sup>,  
 b Rev. 19.     or of God himfelfe by pictures or ima-  
 10.     ges <sup>c</sup>, Neglect of prayer <sup>d</sup>, or thank-  
 c Deut. 27     giving  
 15.     d Ps. 14. 4.



giving e, the hypocritical abuse of them c Rom. 1.  
to be seene of men more then to be re- 21.  
garded of God f, contempt of the Mi- f Mat. 6. 7.  
nistery g, disorder and confusion h, or g Act. 17.  
the like. 18

III. In the third, as to the meanes of h 2 Thes.  
that worship every day, is commanded a re- 3. 6. 7. 11.  
verend use and esteeme of Gods names i, i Deut. 28.  
as *A'mighty, God, Lord,* and the like : of 58.  
his Attributes k, as *Mercie, Truth, Justice,* k Rev. 15.  
and the like : of his ordinances l, Word m, 3. 4.  
*Workes* n, and the like : lawfully called m Ps. 138. 11.  
to it to sweare truly and faithfully o, to 2.  
promote even among and against the I- n Job. 36.  
dolatrie of heathens the truth and puri- 24.  
ty of Religion p, and the like : And for- o Je. 4. 2.  
bidden vain or carelesse or contemptible p Jer. 10.  
use of anie Gods names, attributes, ordi- 11.  
nances, Word, or Works whatever q, any q 2 Pet. 3.  
light or false swearing r by, or blasphem- 3. 4.  
ing any his names s, cursing t, pro- r 2 Chro.  
faneing u, in word or work all or any 36. 13.  
what ever abuse or impurity of Religi- s Lev. 24.  
on w, and the like. 11. & 16.  
r Ro. 12.  
14.

IV In the fourth, as to the meanes of u Mat. 1.  
that worship on Gods owne set day, one 12.  
day still in seven, which among the Iewes w Iam. 1.  
and under the Law till the first comming 26. 27.  
of Christ, was the seventh day x, among x Ge. 2. 2.  
Christians under the Gospel and till the  
second

second comming of Christ, to the end of the World, is to be the first day of the week *y*, is on that day excepting worke of mercie and urgent necessity *z*, *commanded* to all a rest or cessation from all Ordinary employments whatever on other dayes *a*, to attend both in publike *b*, and private *c*, the exercises of this Gods worship: And, excepting those holy and necessary, *forbidden* either for pleasure or profit any other worke or exercise whatever *d*.

*y* Act. 20.  
7.  
Rev. 1. 10.  
*z* Mat. 23.  
1. &c.  
Luk. 14.  
5.  
*a* Neh. 13.  
15. &c.  
*b* Act. 20.  
7.  
*c* Cor. 1.  
*d* 1 Co 14.  
35.  
*d* Isa. 58.  
13. 14.

*Thus and this in the first Table.*

In the second table, as respecting man, the duty or actions whither outward or inward, speciall or generall, the person, goods, or good name of one man towards another: in neither of all these forgetting or neglecting that of our selves towards our selves, it being not true love to another that begins not on or with a mans selfe, both nature and religion thus in the first place pressing this duty. So as what as to the good or evil of our neighbour is *commanded* or *forbidden*, understand as how also pertaining to our selves, and that though in this short exposition I passe by mentioning, that yet I still imply that.

V. In the first Commandement (with the

the 4 following respecting the outward actions of one man towards another) as that specially pertaining to the person, is *Commanded* the countenancing and preserving that honour, dignity and respect God hath allotted to every particular calling or relation, as of Inferiours to Superiours <sup>c</sup>, of Superiours to Inferiours <sup>f</sup>, of equals yea of all to one another <sup>g</sup>: And *forbidden* the neglect or contemning that honour, dignity or respect God hath so allotted to every or any those callings or Relations <sup>h</sup>.

V I. In the sixth, as that first generally pertaining to the person, is *commanded* our care and preservation of the body and soul <sup>i</sup> of our neighbour: his body as to the preservation of life here, that whether in danger by himself <sup>k</sup> or others <sup>l</sup>, we labour to prevent it in both, and to preserve it both in our selves and others <sup>m</sup>, that we study peace with all men <sup>n</sup>, be courteous <sup>o</sup>, meeke <sup>p</sup>, kinde <sup>q</sup>, just <sup>r</sup>, mercifull <sup>s</sup>, doe good for evill <sup>t</sup>, Love even an enemy <sup>u</sup>, his soul as to its salvation hereafter, that we take all occasions by good life <sup>v</sup>, sound doctrine <sup>w</sup>, admonition, <sup>x</sup> exhortation <sup>z</sup>, reprove <sup>a</sup>, instruction <sup>b</sup>, to be aiding and assisting to him. And forbidden as to the prejudice

e Ro. 13. 1  
f Mat, 11, 29,  
g Ro, 12, 10,  
h Mat, 15, 4, 5, 6,  
i 1 Th, 5, 23,  
k Act, 16, 23,  
l Act, 23, 16,  
m Ro, 12, 13,  
n 1 Pe, 3, 8,  
o Mat, 11, 29,  
p Ep, 4, 32  
q Hof, 14, 9,  
r Luke, 6, 36,  
s Ro. 12, 21,  
t Mat, 5, 23, 24,  
u Tit, 3, 7,  
w veri, 1.  
x Col. 3. 16.  
z Heb. 3. 13  
a 2 Ti. 4. 2  
b 2 Ti. 2. 1  
or 25.

c Mat 5.

27.1.

d Jo. 3. 12,

Ro. 12, 14.

e Eph, 5,

31,

Levit, 24,

19, 20, 21,

Act, 22,

26,

f Rom, 14,

25,

g Hab, 2,

15,

Ezech, 33

7,

i 1 Sam,

2, 29,

k 1 Thes,

4, 4, 5,

l Pet, 3, 2,

1 1 Tim, 4,

12, &amp; cha,

5, 2, &amp; 7,

m 1 Cor,

7, 2, &amp; 17,

&amp; 34, &amp;

39,

n Chap, 9,

27,

o Col, 4, 6,

p Gen, 24, 46,

q Mat, 15, 19,

r Eph, 4, 29,

s Deut 22, 21,

t Ron, 13, 13,

u Mat, 5, 28,

w Mat, 12, 36,

x Gen, 39, 10,

y Ezech, 16, 49,

z Mat, 19, 9,

a Prov, 6, 27, 28, 29,

Prov,

4, 14,

b Gen, 30, 30,

or destruction of either his body, that we hurt him not in thought *c*, word *d*, or deed *e*: his soul, that by scandall in our selves, *f*, by countenancing *g*, or con- viveing at *h* the sins of others, by not punishing or preventing *i*, where we may, those sins, we become not a snare to it's destruction.

VII. In the seventh, as another part of that Generall pertaining to the person, is *Commanded* in all estates, honest, continent and chaste conversation, *k* purity of life and manners *l*, and as con- duceing thereto, and preventing what- ever the contrary, useing lawfull and ho- nest means, as marriage *m*, temperance *n*, modesty of speech *o* and behaviour *p*, And forbidden in thought *q*, word *r*, and deed *s*, all wanton *t*, lustfull *u*, idle *w*, lascivious *x*, proud *y*, and unlawfull *z*, pranks and pra'tises, yea or to give any suspicious occasion to any of them *a*.

VIII. In the eighth, as respecting the goods whether our owne or others *b*, to get and keepe and preserve it, is *com- minded* honest care in our lawfull cal-

lings <sup>c</sup>, thrifty <sup>d</sup>, upright and just <sup>e</sup> c Eph, 4,  
dealeings, whither much or little to be <sup>28,</sup>  
content <sup>f</sup>, with what our selves have, <sup>d Jo, 6, 12,</sup>  
seeking also honestly to augment the <sup>e Rom. 13</sup>  
wealth and welfare of others: And as <sup>7, 8,</sup>  
to the prejudice or dispersion of them <sup>f Heb, 13,</sup>  
is forbidden dishonest carelessness in those <sup>5,</sup>  
our callings <sup>h</sup>, wastfull <sup>i</sup>, unrighteous and <sup>g Est, 10,</sup>  
unjust dealeings <sup>k</sup>: as covetousnesse <sup>2,</sup>  
sacriledge <sup>m</sup>, simonie <sup>n</sup>, thefts of what <sup>h Judg, 18</sup>  
ever sort, as not onely downe right <sup>7, & 9,</sup>  
stealeing <sup>o</sup>, but whatever other cunning <sup>i Prov, 18,</sup>  
or craftie fetches as deceit by false <sup>9,</sup>  
weights or measures <sup>p</sup>: fraud in barga- <sup>k Prov, 29,</sup>  
ning <sup>q</sup>: ingrossing of Commodities <sup>27,</sup>  
forestalling of markets <sup>r</sup>, Vsury <sup>t</sup>, Ex- <sup>l Luk, 12,</sup>  
tortion <sup>u</sup>, yea any deceit or discontent <sup>15,</sup>  
in our selves with that we have, unlaw- <sup>m Mal, 3,</sup>  
full or unjust seekeing also the impaire- <sup>8, 9, 10,</sup>  
ing of that of others. <sup>n Act, 8,</sup>

IX In the Nineth, as beareing wit-  
nesse to the Truth <sup>w</sup>, and respecting the  
good Name whither our owne or others,  
\*: to maintaine and promote it, is com-  
manded our blamelesse liveing <sup>y</sup>: care a-  
gainst sin <sup>z</sup>, sincerity in our thoughts,  
words and deeds <sup>a</sup>, rejoyceing at the

t Neh. 5, 7, 8, 9, Ezech, 18, 7, w Prov, 14, 5, x 3 Job, 12,  
y Luke 1, 6, z 1 Joh, 2, 1, a Jo, 1, 47,

good

b 2 Jo. 1. 4 good report of others <sup>b</sup>, where without  
 c 1 Pet. 4. prejudice to the encrease of piety it may  
 8. be done, lovingly to conceale some in-  
 d Act 10. perfection <sup>c</sup>, readinesse to report good  
 23. deserts <sup>d</sup>: and by whatever good means  
 e 1 Thes. to maintaine that good name <sup>e</sup>. And  
 5. 14, 15, forbidden, lying <sup>f</sup>, lewd and loose live-  
 f Col. 3. 9. ing <sup>g</sup>, carelesseesse against sin <sup>b</sup>, dis-  
 Jam. 3. 14, simulation <sup>i</sup>, scandalous reports <sup>k</sup>, un-  
 h Ezech 39, 6, necessary discovering imperfections <sup>i</sup>,  
 i Rom. 12, aptnesse to report evill <sup>m</sup>, and by what-  
 9, ever meanes any impairing that good  
 k Jer. 6. 28 Name <sup>n</sup>. And,  
 l Mat. 18,

15, X. In the *Tenth*, respecting the inward  
 m Ja. 4. 11 actions of one man towards another, and  
 n Ep. 5. 11 as reflecting upon all the former, both *spe-*  
 o Jam. 4. 1 ciall and generall duties even in our very  
 p Heb. 13, thoughts and desires, which unlesse well  
 5. rectified, are the very fo intaines of evil <sup>o</sup>,  
 q Job 42. is commanded in all our parts, body and  
 11. soule through sanctification, and to our  
 r Ex. 18. 9 owne estate to be content with it <sup>p</sup>, to  
 s Ro. 6. 13 bemoan the ill condition of it <sup>q</sup>, and to  
 t Est. 5. 13 rejoyce in the good <sup>r</sup>: And forbidden in all  
 u Gal. 5, 26. our parts all unholinesse or unrighteous-  
 w Ja. 5. 9. nesse <sup>s</sup>, all or any discontent with our  
 x Col. 3. 5. owne estate <sup>t</sup>, and to that of our Neigh-  
 y 1 Cor. 10. 6. bours by envy <sup>u</sup>, or repining <sup>w</sup>, any  
 z Gen. 39 whatever inordinate <sup>x</sup> or lustfully desire  
 12, to him <sup>z</sup> or his <sup>\*</sup>.  
 \* 1 Ki. 21,  
 3, & 4, 12.  
 Zec. 7, 10,



In every of which these Commandements, both of the things commanded and forbidden, we have instanced in them we could remember most obvious: in the large extent of which (we writing but a short Commentary) some things in both may perhaps be omitted, and thus in briefe supplied. What as to the things commanded, let be referred to this, *Finally my Brethren, &c. Phil. 4. 8.* And as to the things forbidden to this, *Abstaine, &c. 1 Thef. 5. 2*

And thus have we done with this before Exposition of the Commandements: comie we next to that of the Lords Prayer.

*A briefe Exposition of the  
Lords Prayers.*

**T**His Prayer as the Commandements are, is also a part of the Canonickall Scriptures, and at two severall times produced by our Saviour himselve, as recorded by two severall Evangelists <sup>a</sup>, who both have upon the matter the same like Copy, in almost the very same words. a Mat. 6, 9  
&c. Luke  
11, 2.

That we have this Prayer thus twice repeated, warrants a set forme of prayer,  
H and

and confirms the practice usuall under both the Law and the Gospell. As under the Law, in a set forme was Aaron and his sons enjoyned to blesse the Children of Israel: as you may see both the Injunction<sup>b</sup>, and the forme<sup>c</sup>. See another set forme of Prayer of him that was to present his third yeares Tith<sup>d</sup>. A set forme of Thanksgiving<sup>e</sup>. See also a set forme on the peoples conversion<sup>f</sup>, repeated even word for word<sup>g</sup>, as a set forme in the time of Captivity. Then compare Ezra 3. 11. Psal. 136. Jer. 33. 11. together, and see how, as may be well gathered by the burden of the song, that Psalmes is recorded by those other two places, and made as a set forme of thanksgiving. See also other Injunctions and examples of set formes<sup>h</sup>. The Titles of many Psalmes shew them set formes, as that for the Morning<sup>i</sup>, for the Sabbath<sup>k</sup>, and the like.

And under the Gospell, Our Saviour himselte not onely twice prescribeth this forme as for others, but himselte also useth a set forme<sup>l</sup> in the very same words of David<sup>m</sup>: yea another also of his owne words, three severall times in the same words<sup>n</sup>. Enough to warrant set formes.

But to goe on with this Prayer, that there is some variety in the words (though

to

b Numb.

6. 22, 23,

c 24, 25,

26.

d Deut.

26. 15.

e Is. 12. ch.

f Joel 2. 17

i Ki. 8. 47.

g Dan. 9. 5

h 2 Chro.

29. 30.

Ezr. 3. 10.

i Psal. 22.

k Psal. 92.

l Mat. 27.

46.

m Psal. 22.

1.

n Mat. 26.

44.

to one and the same purpose) as where Matthew hath debts and debtors, Luke hath sins or trespasses, and indebted, (as if, both compared, to shew that sins or trespasses are debts) and an omission of some part of the one that is in the other Copy, warrants also somewhat varied formes, according to this, and that something new may be omitted that at another time is or may be said.

That in one place it is said o, *After this* o Mat. 6.9 manner pray yee, hints that all our Prayers be by this patterne, the most exact forme, and comprising in briebe what ever more at large may be delivered in Prayer. And then that in the other place it is said p, *When ye pray say, Our Father, &c.* hints not onely this a set forme of Prayer, but that also even with this most exact and perfect forme we or begin or end ours more imperfect. p Ln. 11.2

When as recorded by St Matthew 9 to 9 Mat. 6. goe on with the Exposition of that most perfect forme, the Lords Prayer, From the 9, 10, 11, 12, 13, Preface. Preface. r Pf. 62. 1

prayer God : Then secondly under what Appellation, Father : And thirdly in what place, heaven : and then fourthly, as to uswards most propitious under this notion of Our. For to come to God, were it

without this or under any other Title of Majesty, might make us affraid to come unto him, that inglorious : dust and ashes should dare to approach so incomprehensible : glory. But Father may give us confidence of love, that though in heaven, he beholdeth us also in earth, and when the Father of lights, is the giver of all good, and in heaven the Lord of both it, and earth, and as who hath all power in both, and can give it to, and to whom he pleaseth. But yet what may all this be to us, unlesse to us he will please to give that goodnesse? what, that he is that Father, unlesse also Ours? Our! there is it, confirms our happinesse: that we though on Earth and he in Heaven, thus a Father, can thus in prayer come unto him, under the Notion of our Father. Which Our teacheth us how 'tis we come to God, to the Father by the Son, through the holy Ghost. When then thus praying Our Father we pray not to any one alone, Father, Son, or holy Ghost, but thus to the whole Trinity. Father teacheth God not only a Judge, but also a Saviour. Our that we come to him by Christ, who is both that Judge and Saviour: Our Father as he is God, our Brother as Man. Our teaches that by him we come

to that his and our Father <sup>h</sup>, he the Natu-  
 rall Son of God <sup>i</sup>, we but in him the a-  
 dopted <sup>k</sup>. So as but by him no comforta-  
 ble <sup>l</sup>, no effectual <sup>m</sup> coming, though in  
 and by him we are made all able <sup>n</sup> in thus  
 coming. Nor by this *Our* have we him,  
 as the head to bring us in our prayers to  
 God, but in it must we bring along with  
 us all the members: this as all our prayers  
 being to extend to all <sup>o</sup>. For Christ is  
 not onely our elder Brother, but we also  
 in and by him brethren to one another <sup>p</sup>.  
 When though alone by a mans selfe, a  
 man is not only to pray for himselfe, but  
 also for all. And therefore must say *Our*  
*Father*: yea could his charity be so cold  
 as to forget all but himselfe, he prayes not  
 therein rightly but by saying *Our Father*.  
 Christ that must present all to God that  
 will come unto him, must present though  
 but that one that will come, and there-  
 fore though but one with him, must say  
*Our Father*. My father <sup>q</sup>, well and rightly  
 might Christ say, as who without any o-  
 ther might make that like addresse, but  
 so cannot any one of us without him:  
 and therefore must, though but one he be  
 that prayes, and though but for himselfe  
 alone, say *Our Father*.

h Jo, 20,  
 r7.  
 i Jo, 1, 14,  
 k Gal, 4, 4  
 s,  
 l Jo, 14, 16  
 & 26,  
 m ver 1, 6,  
 n Ph, 4, 13  
 o 1 Ti, 2,  
 i,  
 p Gen, 12,  
 8,

q Mat, 26,  
 39.

Thus much of the Preface.

The

The Petitions or Prayer it selfe.

The Petitions are six, or as some divide them, seven, making or dividing the last into two. But as six, three concern God, the other three our selves, wherein is much seen Gods goodnesse, even in this division thus equally dividing these Petitions: or yet more, if you make those three last foure: as if (were it possible to imagine so much) shewing himselfe more propense to us, then provident for himselfe.

In those three Petitions that concerne to God, the first sets forth that not onely first in his intent <sup>r</sup>, but that which should indeed be still first in all our Prayers <sup>s</sup>, and that is his glory. The other two as means to promote that glory. By Name in the first Petition, meaning all his titles and attributes, his word, and the ministry of it, his workes, and Ordinances whatever: that we *bow* them all, and that is againe that we have a reverend esteem of them <sup>r</sup>, as all conducing to set forth his glory.

<sup>r</sup> Ps. 89. 7. *U/e*. All which may reach all that will come unto God, what they must above & before all things doe, labour to set forth Gods glory <sup>u</sup>. By Kingdome in the second meaning first his Kingdome of power alwayes <sup>w</sup>, and everywhere <sup>x</sup> powerfull: secondly his Kingdome of grace here <sup>y</sup>: thirdly,

<sup>r</sup> Pro. 164  
<sup>s</sup> Exo. 32.  
33.

<sup>r</sup> Ps. 89. 7.  
Rev. 4. 11.  
<sup>u</sup> Ps. 19. 1.  
& 117. 1.  
<sup>r</sup> Cor. 10.  
31. & Pet.  
3. 12.  
<sup>w</sup> Ps. 10.  
16.  
<sup>x</sup> Ps. 10. 1.  
2.  
<sup>y</sup> Mat. 3.  
2-3.



thirdly his Kingdome of glory hereafter, <sup>z</sup>. By the first beating downe the Kingdome of Satan <sup>a</sup>, and sinners <sup>b</sup>: By the second reigning here in the hearts of his chosen <sup>c</sup>: And by the *third*, with eternall happinesse crowning those his chosen hereafter <sup>d</sup>. Of every of which thus pray we the coming, that that *first* be put alwayes in execution <sup>e</sup>, and that *second* advanced <sup>f</sup>, and that *third* hastened <sup>g</sup>.

<sup>z</sup> Luk. 23.  
<sup>42.</sup>  
<sup>a</sup> Ep. 6. 12  
<sup>b</sup> Pl. 2. 9.  
<sup>c</sup> Luk. 17.  
<sup>20.</sup>  
<sup>d</sup> Jo. 10. 28  
<sup>e</sup> Pl. 68. 1.  
<sup>f</sup> Rev. 12.  
<sup>10.</sup>  
<sup>g</sup> Rev. 22.  
<sup>20.</sup>

*Use.* When if pray thus we must for the coming of this Kingdome, this should teach us what votaries we should be that we may have comfort by its coming, and that is, that we goe by his direction and repent <sup>h</sup> that thus dictated this our prayer for the thus coming of it: for as he also renders the reason <sup>i</sup>, without this repentance no comfort, no coming at any good by the coming of this Kingdome, as he also averreth <sup>k</sup>, inevitable ruine and destruction. And then by *Will* in the third, meaning both his secret and revealed will: when though *that one* be his alone to manage, and but the other belongeth unto us <sup>l</sup>, our prayer yet must extend to the doing of both that secret, our praying Christs coming to judgement <sup>m</sup>, this revealed, our patient continuance in well doing <sup>n</sup>, although yet our earnest expectation

<sup>h</sup> Mat. 4.  
<sup>17.</sup>  
<sup>i</sup> Joh. 3. 3.  
  
<sup>k</sup> Lu. 13.  
<sup>3. 5.</sup>  
  
<sup>l</sup> Deut. 29.  
<sup>29.</sup>  
<sup>m</sup> Rev. 22.  
<sup>20.</sup>  
<sup>n</sup> Ro. 8. 7.  
<sup>o</sup> Rom. 8.  
<sup>18, 19.</sup>

pecta.

\* Gen, 6, peccation till he come. And that in the  
 5, 1 Cor, mean time though by corruption \* averse  
 3, 14, to ours, yet p when the will of God and  
 p 1 Thes. operation of grace q, we are to pray what  
 4, 3, he wils, as for a more perfect knowledge  
 p Ep, 2, 5, of his Will r, faith and salvation in and  
 1 Jo, 17, 3, by Jesus Christ s, love and obedience to  
 s Jo, 6, 40, him, and that by keeping his Command-  
 t Jo, 14, 15 ments t, holy in our selves u, loving and  
 u Ep, 1, 4, friendly to one another w. Which and the  
 w Jo, 13, like is the will of God: and his Will,  
 34, that this *be done in earth as it is in heaven*:  
 x Ps, 103, that is, as the heavenly Host, the Angels  
 20, 21, are ready to doe his pleasure x, Christ the  
 y Jo, 6, 38, head y, the Saints already departed z to o-  
 z Heb, 12, bey him, so that we yet alive, that are of  
 23, Christ's true Church, and his mystical bo-  
 a 1 Cor, dy a be as he was b, and with the doing of  
 12, 12, it c, doing his Will. His Will that is his  
 b Mat, 16, Commandements d, and that according  
 39, to his Will, his Word e.

Use. Which prayer thus for the do-  
 c Ps, 147, ing Gods Will, as knowing all our good  
 19, Luk, his doing f, should weane our owne wils  
 11, 28, from evill, for what ever our happinesse  
 p Phi, 2, 13, patiently & piously to ascr be to his g, to  
 g 1 Jo, 5, be constant and couragious h for Canaan,  
 14, & not like our Fathers i as displeased with  
 h Josh, 1, it, as despising it, wavering k, whining and  
 6, 7, pining after Egypt.

Tens

24, Psal, 78, 57, 1 Exod, 16, 3 & 17, 3,

These are the three Petitions that  
concerning Gods

Those other three (or if you will those  
four) that concerne our selves, One, to  
wit the fourth respects the body, and  
those others the soul.

V. As if to teach our care of the soul  
to be two, yea three to owne above that  
of the body. And that in as much as the  
Salvation of the soul is the happinesse of  
both soul and body: the happinesse of  
the body, yea whatever World of hap-  
pinesse nothing without that of the soul m.

IV. By bread in the fourth, a figura-  
tive Expression, under the notion of that  
most necessarie, meaning also all o-  
ther necessities competent and conveni-  
ent, for this our bodily being, as meat,  
drinke, rayment, peace, plenty, pros-  
perity, health, wealth, liberty and the  
like. And this, as who is the giver of  
all good, that God may not onely give,  
but give also the comfortable use of, that  
we may not onely have but enoy them.  
And this againe that he gives us, not on-  
ly me, though it be I alone that make  
this prayer, and that as to our and not  
onely my Father: That as I pray to him  
for all, that this also he give both to me  
and all. And this againe this day yea

daily

m Mat. 16

26.

n Ps. 104.

15.

o Gen. 28.

20.

p Pro. 30.

8.

Mat. 6. 33

q Isa. 3. 1.

r Jam. 1.

17.

s 1 Tim.

6. 17.

1. Cor.

10. 24.

*daily bread*, as much as to say, as for what  
 u 1 Thes. we have not, daily to pray for u, for what  
 5, 19. we have to give thanks daily w: least for  
 w vers. 18, what we have we be never the better x,  
 x Hag. 1. 6 or, to make what we have worth nothing,  
 y Hab. 1, esteeme of them as our gettings y, and  
 36, not as Gods giveings. For though com-  
 ing to us under the title of ours, *our daily  
 bread*, know we yet and consider whose  
 first it is, our goods, greatnesse, our  
 what ever else we have, Gods, and to  
 us by but his grace made ours, which by  
 our ingratitude abused may assoone be  
 anothers as ours, anothers that in thank-  
 fullnesse to God may farre better de-  
 serve it z.

z 1 Sam.

28.

*Use.* Which should teach us to acknow-  
 ledge the grace and goodness of God the  
 a Prov. 10. Author of this our happinesse a, and may  
 27. justly expect, as we ought obediently to  
 yeeld him, in our thanks the glory of  
 them b: that in them we see his provi-  
 b Prov. dence c, and are more to trust to that,  
 104, 24, then our owne. And that otherwise he  
 c 1 Tim. 6 might give even them, but not to us d:  
 17, By our ingratitude to become our ruine e.  
 d 2 Ki. 7. 2  
 e Psal. 78, 30, 31,

This *petition* poynting not onely on  
 earth by our prayer to it in an earthly pa-  
 trimony, but by our thankfullnesse in it  
 to an heavenly, to which Christ himselfe  
 wilhes

wishes to be the price of our providence <sup>f</sup>, <sup>f</sup> Mar. 6,  
 to seeke moderately and modestly for the <sup>13</sup>,  
 things of earth, but in the first place for  
 heavenly things <sup>g</sup>. And so as here for the <sup>g</sup> ver. 33,  
 body, though it be that first in Order, yet  
 is it not to be that first in our intention :  
 when though Christ knowing our natu-  
 rall Constitution, that while we have so  
 much impure earth about us, and apt to  
 have more of sense then faith, doth some-  
 what in the first place give way to that,  
 yet is it but the better to worke on this,  
 that seeing that Christs providence for the  
 body, may thinke it not wanting, but  
 much more propense to the soule, as the  
 preservatives for which are the next Pe-  
 titions.

V. By *trespasses* in the one which is the  
 first in order, meaning *sins*, what ever  
 transgressions against or failings in our  
 obedience to Gods Law and Commande-  
 ments <sup>h</sup>: called also debts, in as much  
 as they make us subject to the penalty of <sup>h</sup> 1 Jo. 3 4  
 the Law for that transgression, are in-  
 debted to God, which debt he must have  
 paid, and discharged. But wo be to us the  
 payment, when not any wise able to doe  
 it <sup>i</sup>, but die we must <sup>k</sup>. But lets take <sup>i</sup> Job 9. 3.  
 heart of grace, though of our selves we <sup>k</sup> Gen. 2,  
 cannot, yet one there is shall overcome <sup>17</sup>,  
 Satan

1 Gen. 3.

35.

in Jer. 46.

31.

in Joh. 10.

15, 17.

o Mar. 3.

17.

p Jo. 15. 7.

q 1 Jo. 1.

7. &amp; 2. 1.

r Jo. 15. c.

s Jam. 1.

13, 14.

e Eph. 4.

32.

Satan<sup>1</sup>. There is *balme* in *Gilead*<sup>m</sup>: to prevent our scattering, one that layes downe his life for the Sheepe<sup>n</sup>, and one whom God loves, and therefore loves him, and well pleased in him<sup>o</sup>, in him will accept of us<sup>p</sup>. When in this petition we pray that God will *forgive*, understand that forgiveness in him<sup>q</sup>, in whom only is the pardon obtained<sup>r</sup>: that tis forgive *us*, is as before give *us*, that with our own our prayer also be for the forgiveness of the sins of others. And then that tis forgive us our *sins*, our *debts* or our *trespasses*, hints only on our behalfe the necessity of this Petition, that sin is onely our own<sup>s</sup>. This *forgive us our trespasses*, is the Petition: *as we forgive them that trespass against us*, being as a condition added. Marke I say, as a condition, not that tis the cause why God forgives us, but a good meane to prompt to us Gods propensenesse to forgive us our sins: yea to assure, may I say, that his forgiveness of our sins committed against him, when our hearts can tell us we are willing and propense to forgive the trespasses men have committed against us. As if to assure *that*, doth the Apostle wish our performance of *that*.

Use 1. Which Petition may teach us in the first place, the hatefull nature of sin, that



that a work tis of our own, wherein (un-  
 lesse to prevent sometimes the intolerable  
 exorbitancies of it, or to punish for it) God  
 hath no hand v. So hatefull to God is it w,  
 so hurtfull to our selves x, that that of all  
 things else we be most carefull to be ware  
 of, that we sin not y. If unhappily overtaken  
 with sin, that by Christ we seeke forgiveness  
 of our sin: as in whom alone we have propitiation  
 for it z. Then that this we doe not only for  
 our selves, seeke to expedite our selves from  
 this sin, but seeke also we ought the Salvation  
 of others a, And then,

Use 2. Which consideration added may teach  
 us how acceptable to God are workes of  
 mercy and compassion: that as he is to us,  
 or as we would have him be to us, so should  
 we be to each other b, that as in our Petitions  
 God is ready to forgive us asking him, so  
 should we be, upon the Petitions of them  
 that aske us, as see that Parable, Mat. 18.  
 23. to the end.

We now come to the sixt and last Petition,  
 that other preservative for the soules  
 safeguard, to prevent sinning, praying  
 God not to lead us not into the Temptation  
 of Sin, Satan, or the World, but that he  
 will deliver us from the evil of them. Which  
 is a Petition well added to the other, and  
 coupled

u Ezech.  
 18. 31, 32.  
 w Pl. 101.  
 3.  
 x Numb.  
 32. 23.  
 y 1 Jo. 2. 1.

z vers. 8.

a Gen. 18.  
 23. to the  
 end.

1 Tim. 4.  
 16.

b Luk. 6.  
 36.

Note.

c Mat. 13,  
43, 44, 45.  
Jo. 5. 14.

d 2 Sam.  
18, 14,

coupled as 'twere to it by the Particle *And*: as if to teach us still the damnable nature of sin, what though sins past may be forgiven, sins to come may condemn us. And therefore ought we not onely as therein that still to pray the forgivenesse of this or that, or all whatever sins past, but as in this we be not more intangled by it in times to come, and so our further sin procure our further or greater damnation. Which Petition here that some make two, may (to me seeming) seeme to make it but as it were a double shaft, or as two darts, which were they three, all were little enough to thrust through the heart of this rebellious *Ab-solom*, sin d. And both are to this end delivered and prescribed by Christ, though one be but (as 'twere) the Exposition of the other.

To explaine yet further which :

By *Temptation* meaning all occasions of sinning, especially here having reference to sin still to come: and by *Evil* meaning the whatever still present occasion of it, the whatever present sin, and so consequently the whatever issues of sinning, the whatever evils come by sin, as Death, Pestilence, War, Sicknesse, Seditions, strifes, troubles, persecutions, Death, Hell, and the

the like. Which sin being an enemy so importunate, as at every moment to assault us, needs still to oppose it this frequent prayer: and that armed with the whole armour of God<sup>e</sup>, against those both damnable batteries: Well and how may we have on that armour of God better then by this our prayer, that God will not lead us into the one, but deliver us from the other? that is, that God will not by withdrawing his grace<sup>f</sup>, (his grace that should curbe and prevent our sin) leave us to the swing of our owne lusts, which hurried on by Satan and the world, drives us headlong to damnation: but by his grace<sup>b</sup>, deliver us from the whatever assaults of it. And as argument of the presence of that his grace, that we may hate and avoid evill, love and cleave to that still which is good<sup>i</sup>. And both these that God still doe for us: not lead us into temptation, but deliver us from evill: that sin, Satan, or the World hurt not us nor others. This God of mercy will not have us forget our Charity: but this the Saints of old did as *Daniel*<sup>k</sup>, *Stephen*<sup>l</sup>, yea Christ himselfe<sup>m</sup>, pray not only for themselves, but also for others.

*Use.* When (though temptations of all sorts, of all these enemies may assault us, and

e Ep. 6, 13.

f Ps. 51, 11

g Jam. 1,

15,

h 2 Cor.

12. 9.

i Isa. 1, 16,

17. 1 Pet.

3, 11,

k Dan. 19,

20,

l A&amp; 70.

60.

m Luk. 23

34.

and that, though afflictions come by them  
and perhaps many undeserved persecuti-  
ons may infest us, which when happily  
opposing and labouring all we may pi-  
ously either to bear or prevent, we are not  
to repine at, but rather to rejoyce in (yet)  
are we thus to pray against ev. n them, that  
though they tempt us, that is, strive to  
undoe us, that God will not tempt us to,  
and that is, not leave us to their undo-  
ing, but whither to try o<sup>r</sup> faith, as he  
did *Abraham* 10, or to prove our patience,  
as he did *Job* 1, he will not suffer us to  
be tempted above our ability 1 to bear it.  
Whose grace we must implore in our  
temptations 1, or otherwise we are strong  
but to our destruction 1. And therefore  
whatever the temptation or evil be, let not  
only the armour of God (as said before)  
be our harnessing against it, but God al-  
so the Putter on of that armour 1.

n Mat. 7,  
10, 11, 12,  
o Gen. 22,  
&c,  
p Job 23,  
10,  
q 1 Cor.  
10; 13,  
r Pl. 127, 1  
2 Cor. 1. 5  
s Rom. 7,  
18, 19, 23,  
t 2 Cor.  
10, 1, 4, &  
12, 8, 9,  
Confirmation.

*And thus much of the Petitions.*

Come we next to the *Confirmation*,  
which is as our thanksgiving to shut up  
these Petitions, the *Preface*, the doore (as  
'twere) that opens to them. That *Preface*  
inconouraging us to pray, as to a father wil-  
ling to heare us, this *et c.* is as to him able  
to grant what we pray for: As who is not  
only a King before and above all 1, hin-

u Pl. 59, 3.

ted

ted here by Kingdome: and that ~~The~~  
Kingdome, as by way of excellency here  
thus set to shew that both priority <sup>w</sup>, and  
superiority <sup>x</sup>, but his whose Kingdome is  
also above all, both a King and King-  
dome powerfull <sup>z</sup>, glorious <sup>y</sup>, eternall <sup>11</sup>.

w Ps. 47. 3.  
x Ps. 72  
11.  
y Ps. 103.  
19.  
z Ps. 29. 4.  
& 147. 5.  
a Ps. 145.  
11, 12.  
b vers. 13.  
Ps. 10. 16.  
c Ps. 29. 1.  
d 1 Pet. 5.  
6.

*Use.* Which power may teach us all,  
and in all to subscribe <sup>e</sup>, & to submit <sup>d</sup> to  
his which glory: not to pride or exalt  
our any pretended worth or glory <sup>e</sup>, but  
ascribe all to his glory <sup>f</sup>: and which e-  
ternity to remember alwayes <sup>g</sup>, and never  
to forget or him or it <sup>h</sup>.

*And thus againe of the Confirmation.*

The *Conclusion* is in the word *Amen*:  
and signifies true, or truth, or so be it:  
and therefore as the truth is, should not  
be manifold, but One. As it is the one  
word used in all languages to signifie our  
assent to whatever we assert, to signifie  
the truth of the assertions: as we say is  
true, what we pray for is in truth and sin-  
cerity. Some make it as a seale, and well  
as if to signe to all our sayings, and  
to signifie as the truth of them, so our  
true prolation of them, and may be as to  
our assent to every Petition in this Pray-  
er, so to seale our beliefe to every Article  
in the Creed, and our obedience to every  
Commandement. That we truly do be-

e Jer. 9. 23  
f 2 Cor.  
10. 17.  
g Ps. 145.  
1, 2.  
Dan. 4. 3.  
h Deut. 8.  
11. 9. 17.

leeve every Article, truly will doe every Commandement, truly aske every Petition: that an hearty, real, and sincere truth be in all. *Amen*, thus used also in all languages and Nations, as if to signifie the unity of all the faithfull of all Nations and Languages.

*Use.* Which should teach us truth in all our undertakings of godlinesse and goodnesse, that a thing otherwise in it selfe good, to us becomes not so, unlesse by us subscribed by this seale, unlesse coming within the compasse of this conclusion. Though seene to beleieve we may any good, do any good, pray for any good, tis all but in hypocrisie unlesse this *Amen* be to it, unlesse it be truly and really so, and so assented to by us. Christ who is the truth is called or said to be *Amen*: *Amen* is his asseveration<sup>k</sup>: so as what he saith to us is truth, truth must be also our sayings to him: our *Amen* to 1 Jo. 16. 23 depend on his, as our happinesse on him<sup>l</sup>.

i Rev. 3.

14.

k Jo. 3. 5.

&amp; 3. 3.

l Jo. 16. 23

And thus have we done with this brief Exposition of the Lords Prayer.

Beleeve we then faithfully these *Articles of the Creed*: live we according to these *Commandements*, when then with comfort may we aske every petition in the *Lords prayer*. Thus beleieve, live, and pray we: & the Lord<sup>m</sup> give us understanding in all things. *Amen.*

m 2 Tim.

2. 7.

An



# An Appendix to the former peece

in  
A Short Discourse of  
*Prayer.*

With three set Formes,  
One in general at all times:  
the other two more speci-  
all, the one of Morning,  
the other of Evening Pray-  
er for a Family.

COL. 4. 2.

*Continue in Prayer, and watch  
in the same with thanks-  
giving.*

*The Appendix.*  
*A brief Discourse of Prayer.*

1st Tim.  
4.5.

**W**Hereas the Apolste tels us<sup>a</sup> that even every thing is to be sanctified by the Word of God and by Prayer, and that before we have out of that word given some briefe Instructions for the information of Children: and therein together with others, yet especially that Masters and Mistresses of Families, that otherwise have not that more exquisite of their own, may have a Method how to informe their children and servants in those their Families in the Grounds and Principles of Religion: that now nothing may be wanting to helpe us to forward that information, it may be expedient we by this *Appendix* of Prayer leave them not onely in generall a set forme of Prayer to be used at all times, and even on all occasions, and for all, but also in speciall a forme how to open the Day, and another how to shut in the Night, both in this and all their whatever other holy endeavours, to have (though but those mean) formes of Prayer for both. Wherein I would not faine be mistaken, or that any one should thinke that I, one of the meanest of Gods servants,

vants, should be thought in any thing overmasterly, and bind the devotions of others to any my formes, or impale them within this my ruder Method, whose perhaps more excellent gifts and graces administer to them that far better of their own. No: but them thus expert, and everywise accomplished for this so holy an exercise I leave to follow the bent of their owne endeavours, according to the flowing measure of Gods word and spirit to expedite themselves in it: and apply my selfe to the information of my *Children*, that have not yet attained those like more eminent gifts or graces, and may, by Gods blessing upon these like formes, be somewhat helped on to Godwards. And they not only *Children* in years, but in discretion too, that, though men grown that heretofore wanted for better education, may be somewhat helped on by this to better both themselves and theirs: that either the one or the other, as their abilities & willingnesse may give way to it, as they see good, performe this duty by these Formes, not onely thus in *generall* at all convenient occasions, but in *speciall* too, in the *Morning* to begin their whatever other Workes of their owne, and in the  
Even

*Evening* to end those workes, they both to begin and end with this godly worke of *Prayer*: as by the one craving a blessing on what ever they shall so do, and by the other as giving thanks for that and what ever blessings they shall want or desire. I am not ignorant that set formes of prayer is a thing much controverted: however by none that I ever yet could speake with or read of, soundly argued as either unlawfull or inexpedient, but rather a pious practise warrantable from Gods word. Though in these latter times much heaved at, and as it were to be cast out by them *Extemporary* which *Extemporary* votes (though usefull I confesse in a mans private closet, and for himselfe, who himselfe best knowes his one *Exigencies*) yet how warrantable in the publique, I am yet, I also confesse, to learne. For other discourses, as divine *Orationes*, *Homilies*, *Sermons*, or the like, (which few yet are loth rawlie to vent, but by first some kind of premeditation) I grant yet may be at a mans pleasure, and as his abilities are, either premeditated or *Extemporary*, he being therein but as a Messenger from God to his people, to propose things to their Consideration: but for prayers, where he is as the mouth of  
the

the people to God, and is to propose not onely his owne, but also their requests and resolutions, it might be much expedient they pin not their positions wholly upon his extemporary verdict, but know also in some measure before hand what they in that his form should pray for, in as much as otherwise they may be tied to an implicite Creede, and pray for they know not what. Is it not the mind of Gods spirit, that aswell as be zealous for God, we be knowing also how to manage that zeale? in as much as even that zeale without this knowledge is by the Apostle himselfe counted scarce commendable. When surely by the word ought we to trie both, and even before hand see not onely in discourse but even in Prayer to, what we meane to produce, that we be sure it be according to the mind of Gods spirit in that word. That to the Apostles when to be led before Governours & Kings for the name of *Christ*, it should *in that houre* be given them what they should speake, warants not now our whatever Extemporarie speaking: That gift was but contemporary with them, the Spirit of God that then spake by them, was yet in his worke of the Word the Scriptures, and had not yet by them set

b Rom.  
10. 2.

c Mat. 10.  
d vers. 18.  
e vers. 19.

f Rev. 22.  
18, 19.

a period to that worke, as afterwards he did with a Curse to whosoever should or add to, or diminish from them: When now he speaks to us, but in and by those Scriptures: Were every Extemporarie discourse thereon now to be accounted his, it is easie to gues into what absurdities we might run when of Sermons and Commentaries, and Expositions on them, pretended as true, are yet we know many heterodox and false: and not according to the mind of that Gods Spirit in the scriptures. Yea, may I not doubt to say that all the Apostles said, no nor yet before them, all that the Prophets said, was not of Equall Authority with the Scriptures they by the Dictate of Gods holy Spirit left us upon record as a rule to guide our faith by? For what faith Saint Paul? some things he commended as the commands of God, the Spirit of God speaking by him: some things againe he counsels of himselfe, and as no expresse command of God. And beside that, marke that before cited assertion, where it is said it should in that houre be given to the Apostles what they should speake: what was it but only that what on their owne behalfe they should answer their persecutours, not what should be the rule of our faith?

That

g 1 Cor. 7

h ver. 10.

i ver. 12.



That was not to be committed to the aerie puffs of an extemporary answer or promulgation of their successours, but to the written word they should leave them. The mind of the Spirit must now be made manifest by the word of the spirit which only is in and by the scriptures. No, no, they truly to me seeming do but weakely provide for their safeguard that from the fonder pillars of premeditation will flie to, or leane on that extemporarie. But I am not now to argue the point. Nor (though thus declaring my opinion) doe I argue or accuse any their practise that knowingly use or are affected to that extemporary way: but in peace let them go that their way: and my prayer is that the God of peace may blesse it to them, and others that depend upon them: while my alike prayer is that God to me and others that goe by this set way, may blesse that also to us, and that though going this two severall wayes to God-wards, we may both attain at our both aimed at journeyes end, God. And while others more learned and versed in that extemporary way may goe on perhaps without Hesitation, yet to avoyde Tautologies and some Absurdities that may arise from others lesse learned, or not so well versed  
in

in that way, and especially those my Children that I have all along thus laboured to instruct, give them leave to be led along by these or the like premeditated formes, whose intente spirits may as effectually go along with, as that of others without their books or forms, & by Gods blessing be to God as acceptable to. And therefore while we censure none that go otherwise, let's not feele the lash of their Censure, by our going this way: but in their Extemporary wayes have they now and then a short ejaculation that God will blesse to us these like set formes: in as much as my Charity is as theirs should also be, that we both in our wayes seeke God: we no lesse in these set forms then they in their Extemporary wayes: When though our opinions may somewhat differ about the Mode of Prayer (knowing that their opinions may somewhat differ, whose faith may be yet the same) yet herein we may both conclude that prayer is necessary: And let's thus conclude it too, that however made, if with sound hearts made and truly humbled souls, that both are to God acceptable, who lookes not upon the face of things but on the heart of man<sup>k</sup>, not on the manner of delivery, but on the hearts that make it. Although by our Sa-  
viour

k 1 Sam.  
16.7.

viours owne to me seemeing advice and counsell, we be yet carefull in the best manner we may to make it, That<sup>1</sup> by on-ly much speaking we be not thought to be accepted: or however though some-times perhaps there may be occasion of much speakeing, that *vaine Repetitions* be avoyded. Which unlesse by them of able parts, and exquisitely versed in it, are too too incident to many, who (rather then thus adhering to the times and fancies of some too much affected to this way, in dispute yet whither or no warrantable) might do well to take up that which is without dispute warrantable, and by set formes, whither of their owne or others (till as others better versed in the way) avoyd those whatever absurdities, when both they and their hearers before hand prepared for the service will doubtlesse after the better discharge it.

Mat, 6, 7,

*A Generall Prayer at all times of many together or by one Man or Woman alone, as the occasion serves, changing the Number, and Sex.*

**L**Et the Words of our mouthes and the Meditation of our hearts be acceptable in thy sight O Lord our strength & our Redeemer! O Eternall, most glorious, and most gracious Lord God, thou who art rich in  
mercy,

mercy, and abundant in goodnesse and  
 Trath, we thine unworthy servants, on  
 our bended knees, and from the bottome  
 of our humbled hearts, in the Name of  
 thy son our blessed Lord and Saviour Je-  
 sus Christ (in whose name thou hast pro-  
 mised, that if we aske any thing accor-  
 ding to thy will, thou wilt both heare and  
 doe it) do now thus humbly make our  
 addresse unto thee, and pray that our  
 prayers now and ever may with accepta-  
 tion come in thy presence. We confesse  
 Lord, and we are ashamed of the mani-  
 fold sins and transgressions we have in  
 thought, word and deed committed a-  
 gainst thy divine Majesty. And that not  
 onely in that *Originall* sin of our first pa-  
 rent *Adam*, whom thou at first madest up-  
 right and us in him, but that by our im-  
 pious inventions on that accursed stock  
 we have grafted the impes of our owne in-  
 finite *Actuall* sins. Graces tis true many we  
 have had offered to us, had too and recei-  
 ved many Graces: but alas! in vain hath  
 been our recit of them. So many, so in-  
 finite have been our sins, that we have e-  
 ven grieved thy good spirit of grace, with  
 those seducers of old, whatever we have  
 professed as to thee with our words, with  
 our workes yet we have denied thee, turn-  
 ing

ing thy soveraigne soul-saving Grace into the destroying delusion of our owne wantonnesse. Hath not thy long suffering patience more then abundantly winked at our manifold sins? And is not that space thou hast given us to repent in, wherein we have not repented more then enough to testifie our ingratitude to thee our mercifull God? O how uncleane are we made by sin! how filthie is even our righteousness? that even much more loathsome must needs be our sin! how many are the impious inventions we daily plot and practise, as if we meant no other then onely to study how to contrive even our owne ruine and damnation? So many are our mischievous imaginations. So as shouldest thou be so severe as to marke what hath been done amisse, O Lord! who may stand? If thou shouldest lay Judgement to the Line, and righteousness to the plummets, thou mightest make thine anger to smoake, thy jealousy to burne like fire, and all the Curses that are written in thy book, thou mightest lay upon us, and blot out our name from under the Heaven. When then O Lord, what might remaine for us, but a certaine fearefull looking for the Execution of these severer Judgements thy  
wrath-

wrathfull displeasure may justly lay upon us? Yet O Lord, though to the terror of perverse and obstinate sinners, we know that thou art just, yet to the comfort of repentant sinners we know thou art mercifull too. And therefore in most humble manner, we now at thy Throne of grace and mercy, beg of thee our God in thy Son Christ our Saviour, the forgiveness of those our sins. O Lord remember not against us, nor impute to us former transgressions, and for them otherwise that may ensue, let thy mercies speedily prevent. And that we may happily lay hold of that thy preventing grace, make us in every respect fit for it. Is our Faith small? O Lord encrease our faith! Is our repentance backwards? Hasten O Lord our Repentance! dissolve our flinty hearts into godly sorrow, and by that happy means work in us that more happy repentance, repentance to salvation not to be repented of. When to further both that faith and repentance, inflame our holy zeale of glory: and truly to manage that zeale, endue us with the knowledge of thy will, by the glorious Sun-beames of thy good word and spirit enlighten the eyes of our understanding, that we may know thee as we ought  
and



and testifie our knowledge by our sincere love of thee our God and Saviour. Put us O Lord, in the way of thy truth, and then, Lord, grant us grace happily to persevere in that way to the end. Let not any the over-sollicitous cares of earth or earthly things, put over any our care of heaven or the things of heaven : but with our owne estate what ere it be, let's learne therewith to be content : if prosperous, to praise thee our God for that prosperity, if in adversity or under the Crosse, that patiently we may beare it. Turne, O turn away those whatever wofull punishments our sin have justly deserved ! and the better to turne away those punishments for sin, turn us away from those our sins, that so from both them we turne unto thee our God. And that thou wilt be thus propitious, we beg not only for our selves here assembled, but became also Petitioners both in our Prayers and Praises for others.

In our Prayers, that thou wilt blesse and be favourable to thy holy Catholike Church wheresoever dispersed, or howsoever distressed, defend all and every the members of it, let not any the little Lambs thereof be by Sin, Satan, or the World, made to stray from out of that little flock  
thou

thou hast reserved the Kingdome for. But them already called to thy fold keep Lord, and blesse them in it, and them as yet without the Pale thereof, bring in in thy good time, that at last we may become one fold under one Shepherd. And to the furthering thereof, as thy Sons Coat was without seame, so make and keepe the garment of that thy spouse the Church to be without schism: that by any our divided opinions, the Enemy whatever that is vigilant to sow sedition among us, may not at any time so get the advantage over us, as to breake our unity from thee our God, or our amity unto goodnesse: and so instead of being knit unto thee by it, we be severed by the Babel of his lewd confusion.

*Here now next as occasion serves are we to pray for the Common-wealth in generall whereever we live in, that God will blesse it with peace and plenty: and for the happy support thereof, for the supreme Magistrates of State whatever, for the Ministry, Soldiery, and whole People of God in generall, that they all in their severall places and callings may make God and godlinesse their aime. Then as need shall require for any one in speciall for the obtaining any blessing wanting, for the turning away any*

emergent euill present or to come. As, for a sick person, sick whither in body or mind, or both, or under whatever crosse or calamity that God will graciously looke down upon him, visite him with his mercy, and relieve him in that whatever his exigencie. That if so be it may stand with his good pleasure, he may againe recover the strength of both mind and body, be freed and exempted from any whatever crosses or afflictions he may so groan under: comfortably to walk in his holy and Christian vocation. Or it by it he be to be brought to his grave, that while waiting for that, he may have in that Gods mercy & favour, grace and comfort to: that with patience he may attend till his change come, whatever Gods good will and pleasure, & whither living or dying be so united unto God, that in the end he may obtaine Salvation.

For a woman in travell of Child-birth, that God will be gracious to her: & though by the fate of sin, at that present destinated to great pain, that he will yet favourably deliver her out of it, and by a blessed issue, mitigate the sorrow of hers it must be born with: that both in God and it she may have after much joy and comfort, that she as a faithfull *Hannah* may with her young Samuel intend most and ever Gods service.

*Thus and the like may be the Prayers :*

*The Prayes thus : as,*

For one delivered from any such like sickness, crosse or calamity, either the party himselfe by himselfe to pray, or others for and with him, that, God will accept the Generall acknowledgment of his Grace and favour to the whatever person so delivered : As For one recovered from sickness of body or minde, that after in the strength of both, he may grow in strength of grace and goodnesse : or freed from other crosses or calamities, in that freedome then and ever by his thankfullnesse that he acknowledg that Gods especiall favour to him, that more then the skil of Chyrurgians or Physitians, means ordained of God for the ease and reliefe of sick people, more then of friends favours to expedit also out of miseries ; that yet Gods grace and mercy is the supream meane of health and happinesse, that though by them brought onwards sometimes unto it, yet that that must be it must Crowne the happinesse.

For a woman delivered, that God be acknowledged as in travel her only support, so after her chiefe comfort: that for therein his especiall favour, he have therefore an especiall gratitude, praise for that whatever his goodnes. And that as he was thus propitious

pitious to her, that she may be sedulous to magnifie and ever to praise him for it: that by a safe deliverance granting her desire, her still after-desires may be to maintaine his glory. That by his blessing on the fruite of her wombe, there may stil be an increase of blessings to the setting forth of that his glory, an addition still to the number of Christs faithfull ones.

For any whoever departed in the faith and feare of God: If notwithstanding any the former prayers, God saw it best and had decreed it otherwise to take him to himselfe, that he have our praise also for that goodnesse, that hath not onely by life and health, and peace, & prosperity here a comfortable assistance for his people, but even in and after death a more glorious life, an health without any danger of impaire, peace without perturbation, prosperity without end or diminution. So as not onely comfortable is the life of the godly, but pretious in Gods sight their death also. So as even for Gods favours to the thus departed our praise is also due unto him.

*And then after thus to proceed to a Conclusion, with thanks for whatever blessing.*

Let O Lord, these our both prayers and Prayses, as allwayes acceptable, so alwayes be seasonable in thy sight. And for that our

allways both acceptable and seasonable offer-  
 ture of them, keep in us humble and pre-  
 pared hearts, that in nothing we be want-  
 ing for the whatever and whenever due ac-  
 complishment of them. And then O Lord,  
 when ever and whatever this according to  
 thy Will we pray for, or praise thee for,  
 be with us still auspicious to both :  
 And in both and for both, and what-  
 ever else requisite for us, grant us Lord, we  
 beseech thee for thine owne sake, and for  
 the sake of thy Son Christ our Saviour. In  
 whose name and words, the name onely by  
 which we are saved, and the Words, the  
 most exact and perfect patterne of prayer,  
 we conclude these our imperfect Prayers,  
 saying as he hath taught us to pray unto  
 thee, saying, *Our Father which art, &c.*

Blessing, and glory, & honour, and might,  
 and majesty be to our God who dwelleth  
 in inaccessible light: whose love & blessings  
 and comfort, love of God as our deare and  
 loving father, blessing of Christ as his dear  
 son and our Saviour, comfort of the Holy  
 ghost that proceedeth from them both, to  
 comfort and establish us in the truth, 3 per-  
 sons and one God, be with us, and be by us  
 and all the Church of God, ever called up-  
 on and blessed, to the blessing and preser-  
 ving of our soules from whatever sin, our  
 bodies



bodies from whatever sicknesses or calamities, our estates from whatever ruine and destruction, Now and for ever *Amen.*

*A Morning Prayer for a Familie.*

*O come let us worship and bow down, and kneele before the Lord our maker ! O eternall, ever-living, and everloving Lord God and saviour, thou that art most powerfull, & yet gracious, most just & yet merciful too, rich in graces, and superabundant in goodnes, give us, O give us both of that thy grace & goodnesse, that in this humble offerture of our morning Exercise, we be duly prepared for it. And that in the first place in the due acknowledgment of our many and manifold sins and transgressions: that though we thus come nigh thee in this weighty busines of prayers & praises, yet shouldest thou come nigh us, and weigh us in the ballances of thy justice we might be found lighter than vanity, so horrid, so hideous, have been our sins, so many, so infinite our transgressions. So as whilest looking on them alas, what can we look for but a fearefull downefall to death and damnation? Our pride, our covetousnes, our drunkennes, our deboythery, or deceit, our hypocrisie, our neglect of thy word, our disobedience to thee our God, & despite to our neighbours, an aggravation of that disobedience, with*

whatever other breach of thy blessed com-  
 mandmentes, have so far broken in upon us,  
 that when but seriously laying it to heart,  
 we may not have heart to hope our ay wile  
 evading that downfal. Yea so besotted are  
 we with sin, that notwithstanding our dai-  
 ly both hearing and handling thy blessed  
 word, we heare but heede it not: yea we  
 know what's good, but practise it not. A  
 sort of arrand hypocrites we are, that mock  
 thine house of prayer, thy word, thy sacra-  
 ments, and whatever other seemly duties of  
 Religion and devotion, but stales to our  
 lewder sin, cloaths to cover our licentious-  
 ness. Yea and too too oft the very practise  
 of prayer, but a practise also to bolster up  
 our carnall desires: not therein heeding the  
 due Method & end of it, thy endlesse praise  
 and our eternall Salvation. No, though co-  
 verfly, so contemne thy word we do, by our  
 careless, unconscionable regard of doing  
 thereafter, so grieve thy good spirit by our  
 sin, so abuse thy mercy by our presumpti-  
 on, so forget thy judgments, canteriz'd as  
 t'were and hardned in that sin & presump-  
 tion, that, looking upon us so many sinkes  
 of sin, so many presumptuous vassalls of  
 indignation, what can we expect but our  
 portion with the wicked, and wth them  
 that forget God, but to be turned into hell,  
 the

the place appointed for the *Devill* and his Angels.

**B**ut yet O Lord there is mercy with thee, weigh us in the ballances of that, when then our hopes may be, it may poize down the scale of thy justice, and being turned from our sins by thy mercy, we may so evade the fury of thy justice, and by true faith, timely repentance, happy sanctification of life, knowledge of thy will, love of thy name, zeale of thy glory, sincerity for thy truth, boldnesse in the profession of thy word, perseverance in godlinesse and goodnesse, patience under whatsoever crosse or calamity, contentment with our whatever estate, so arme us against the evill of sinne, the evill of punishment may not fray us: so order our steps to God by good, that no step be made to either of those evils. When to further our dayly morning exercise, yea our alwayes exercises in these like duties, what especial obligations have we? as thy continual mercies which should stir up our continual thankfulnessse for those thy mercies: our own miseries, which should also force our prayers for the continuance of those thy mercies: thy mercies, that we are not confounded, our miseries that they become not that our confusion. Let us, O let us, in a due acknowledgement of those thy mercies,

mercies both to free us from and prevent our those whatever miseries, let us make conscience of all our doings, not to do any thing contrary to the law of good conscience, but as directing to that good Conscience to go by the rule and directions of thy good word in the Scriptures, and be guided by the dictates of thy good spirit in that Word. Try we thereby and prove we all our thoughts, examine we thereby and therein all our words and works, that so we may seek thee our good God in all, and find thy good grace in the execution of our goodnesse.

Nor for our selves O Lord, let's onely become thus suppliant to thee, but let our prayers also extend to the good both of our selves and others, and be now next extended for a blessing upon thine holy Catholike Church, &c.

*Here go on as occasion serves as in the generall Prayer, till you come thux to conclude.*

And now O Lord, having thus made a tender of our bounden duty in this our first offerture of this morning worke of thine, in thus calling upon thee, be favourable now next to us in the workes of our owne callings, that by effecting them to our comfort, we may effect them also to thy glory. That even every one of us in our severall  
places

places and callings, may as not onely thus opening the day to thy glory by this thy worke, but by thy goodnesse may goe through with it to our comfort in our own workes. When now to conclude these our imperfect requests we have thus made to thee both for our selves and others, imperfect in as much as many things are omitted we should pray for for our selves, many things omitted we should praise thee for, to supply that imperfection of both our prayers and praises, let us now at last make our addresse unto thee for them, in that most absolute forme, that perfectly compriseth them all, saying, as our Saviour himselfe hath taught us to say unto thee, *Our Father which art in Heaven, &c.*

The peace of God which passeth all understanding, preserve us in peace, and keep our hearts and minds in the knowledge and understanding of him our God and Father: that his out-stretched arme be our defence, stretched out in the mercifull exhibition of his Sonne Christ our Saviour. Whose salvation let be our auspicious aid, and that made good to us by the grace of that good spirit of grace the holy Ghost the Comforter he hath sent to be with us. To which Father of peace, Son of mercy, holy Spirit of comfort and consolation,  
three

three Persons and one God, be by us and all the faithfull ascribed all honour and glory, praise, power, might, Majesty and Dominion, now and for ever. *Amen.*

An Evening Prayer for a Family.

*Let our Prayer be set before God as Incense : and the lifting up of our hands as the Evening sacrifice.*

**O** Eternall, most glorious, and most gracious Lord God, thou who art rich in mercy, and abundant in goodnesse and truth ! We thine unworthy Servants here prostrate before the footstool of thy sacred Majesty doe humbly confesse and acknowledge our many and manifold sinnes and transgressions. As how shapen in wickednesse and conceived in sin, when Children bred up altogether in childishnesse, when growing strong, strengthening our selves in wickednesse, giving up our whole selves as instruments of unrighteousnesse unto sin : our hearts hardned to ill workes, our understandings dalled, our wils refractory, and our whole affections crooked and perverse : our heads set to plot and contrive mischief, our hands to handle iniquity, our tongues to cursing, swearing, lying, filthy and corrupt communication : our eyes to looke upon and behold vanity, our feet  
rea-



ready and swift to stand in the way of sinners, and to walke in the counsell of the ungodly. So as both within and without, from the crowne of the head to the sole of the foot there is no whole part in us, but we are altogether full of putrified sores, sores of abominable sin and wickednesse. As to the things of thy service and the advancement of thy glory, how have we neglected and omitted our almost every pious duty ! As to our Neighbours good, how intemperate have we beene in pride and envy, in willfullnesse and uncharitablenesse to break all the Christian and godly bands of unity ? How have our words, actions and intentions perverted the better practices both of our selves and others ? O Lord ! what have we not done, but might justly draw downe thy vengeance on us ? Yet O Lord, there is mercy with thee ! As consequent to this our humble confession, let us implore that mercy, and desire thine all fatherly goodnesse, to remove from us thy judgements, and to prevent all further evils that might justly come on us for our sins. Yea and the better to prevent those evils, prevent our sins : and let us cast away from us those our beloved, those our darling sins, to which our perverse nature is too much prone and inclined. Let no tempta-

temptation of Satan deceive us, let no allurements of the world or flesh pervert us. Soften our hearts, enlighten our understandings, rectifie our wils, strengthen our affections, raise up and revive our dead and benumbed Consciences. Let no wandring imaginations seduce us, and in thy mercies washed let us not relapse into our old mire of sin. Let not heresie, schisme, infidelity, or Apostacy blemish the truth of our Religion. Let not Wars, Famine, Plague, or scarcity blaine the happinesse of our healthfull prosperity. No, O Lord, let not any evill whither of sin or punishment, impaire or thy glory or our good. Nor is it onely sin that thus brings us on our knees, or the evill of sin that requires from us deprecations of evils : but our parts also it is to supplicate thy further mercies, that thou wouldst be pleased to grant a continuance of the happinesse we have, and to supply us with the good blessings we want and have not. Give us, O Lord, understanding hearts and cleer judgements to see our sins. Give us O Lord, humble wils and holy affections to hate and abandon those our sins. And, Lord, give us true repentance to bewaile those our sins. And for the furthering of all those graces, further us and furnish us with the assistance of thy good spirit of  
grace :

grace: supply that we want, strengthen & increase the grace we have. O Lord, so blesse every one of us in our severall places and callings, as that we may truly become Instruments of thy glory, to doe the will of thee our loving Lord and Master here, that hereafter we may receive the Crowne of righteousness which thou hast prepared for all those that doe it.

When to conclude our Prayers, give us leave to praise thee, and give thee humble thanks for all thy mercies, that for our sins thou hast not totally consumed us. But to further thy glory and our good, hast elected us before the foundation of the World, created us in time after thine own Image, redeemed us from the power of Satan by the more powerfull passion of thy Christ and our Jesus. We thanke thee our Lord, for our Christian calling and vocation, wrought in us by the inward operation of thy spirit, and the outward preaching and ministry of thy Word: for our justification in Christ, our measure of sanctification here, and our hopefull assurance of glorification hereafter: yea for all thy blessings and benefits we now and ever yeeld thee a thank-

thankfull acknowledgement. Nor for our selves are we onely thus suppliant, but O Lord, let our prayers extend also to the good both of our selves and others. Be ever therefore gracious to thy Spouse the Church, &c.

*Here againe goe on as occasion seemes as in the generall Prayer. When as reflecting upon the Church, pray, that God would purge her from Schisme and Heresie: and as to all the Members of both Church and Common-wealth, that he would reconcile all the differences of Opinions among us, that in his good time we may not onely obtaine, but keepe the unity of the Spirit in the Bond of Peace.*

When you may conclude thus:

**B**lesse us all O Lord, pardon our sinnes this day passed, and let us have quiet rest this Night to come, that the day following, and so all the dayes of our lives, we may still study and strive the advancement of thy glory, our own and our Neighbours good. And this and whatever else necessary for us, grant us O Lord, even for thy  
Sons

Sons take Christ Jesus, In whose Name  
and Words, concluding these our im-  
perfect Prayers, come we unto thee,  
in that his most perfect, saying as he  
hath taught us, *Our Father which art in  
Heaven, &c.*

The grace of our Lord Jesus Christ,  
and the love of God the Father, and the  
sweet and comfortable fellowship of  
God the Holy Ghost be with us, blesse  
preserve and keepe us this Night following  
and for ever. *Amen.*

*The End.*

